A black and white photograph of a still life arrangement. In the foreground, there are several pumpkins of different sizes and shapes, some with stems and leaves. Next to them are several gourds, including a large, light-colored gourd and a smaller, dark gourd with a long neck. There are also some small, round fruits or berries in a bowl. In the background, there is a large bunch of dried corn cobs tied together with twine. To the left, there is a dark, textured object that looks like a piece of cloth or a small bag. The overall composition is a traditional autumnal still life.

# THE Instructor

OCTOBER 1961

## OUR COVER

It looks as if there is plenty of "corn in Egypt" in our climate. A number of varieties of corn are raised here, the best being the "earliest" kind, which ripens early and other good things, the earth being kept when we cultivate, water and nourish the soil.

King David must have had such a scene in mind when he sang:

*The earth is the Lord's, and the fulness thereof; of the world, and they that dwell therein. (Psalms 24:1.)*

With our cover picture this month, we salute Canadians—a great country, a wonderful nation—each October.

—Kendall S. Benson.

## Greetings:

Young people who contemplate marriage face a problem of extreme dimensions. A counselor might ask, "Do you want happiness that lasts, or are you willing to settle for some temporary arrangement?"

Long-range versus short-range goals require insight and strong motivation for right answers. In a world that is saturated with short-range, worldly enticements, how can young people be expected to choose eternal values? Teachers who face this question need constant support

in applying Gospel lessons to current-day problems. Where better can they turn than to the inspired writings of our Church leaders? Eternal joy is no mythical hope. It is a reality for those who prepare. Making decisions now that lead to this joy is in the best interest of all, especially of our young people.

We hope our writers will help you see the way and the light toward eternal happiness.

THE INSTRUCTOR COMMITTEE,  
Lester F. Wheeleright, Chairman.

# A Religious Life Brings Happiness

by President David O. McKay

**Y**OU never can associate with young men and young women without sensing the radiance of life and happiness. States of consciousness that produce such radiance should be encouraged, particularly in Church work.

It is a mistake for young people to become imbued with the feeling that anything associated with religion is unpleasant or depressing. Youth is the happy time of life; all the colors of the future are bright. Their hearts are hopeful. It is our duty to see that those hopes are realized.

I should like the happiness, hopefulness, and radiance of youth to be expressed in its entirety in the religious life. A little 6-year-old child came from a Sunday School and said to his mother with animation in his countenance: "I would rather go to that Sunday School than go on a pleasure trip!"

Such is the connotation we should have in the heart of every youth when he performs a religious duty. The realization of this is a great ideal; it is a great responsibility upon the leaders, but it is possible of accomplishment.

"... Men are, that they might have joy." (2 Nephi 2:25.) Young people, we would have you happy; we would have you joyous. One thing you may choose as a purpose in life is happiness, and I hope there is not a young person in the Church who has not such a purpose, such a definite aim in life. Having gained it, throw into it all the strength and wisdom God has given you. It is a sad thing to begin life with low concepts of it. It may not be possible for a young man to measure life, but it is possible to say: "I am resolved to put life to its noblest and best use." High aims and lofty purposes are the wings of the soul.

I cannot think of any higher aim or any higher purpose than happiness in life, unless you choose as the means of that happiness, character.

The Prophet Joseph Smith said:

*Happiness is the object and design of our existence; and will be the end thereof, if we pursue the path that leads to it; and this path is virtue, uprightness, holiness, and keeping all the commandments of God. But we cannot keep all the commandments without first knowing them, and we*



*cannot expect to know all, or more than we know unless we comply with or keep those we have already received. . . But in obedience there is joy and peace unspotted, unalloyed; and as God has designed our happiness—and the happiness of all His creatures, He never has—He never will institute an ordinance or give a commandment to His people that is not calculated in its nature to promote that happiness which He has designed, and which will not end in the greatest amount of good and glory to those who become the recipients of His law and ordinances.<sup>1</sup>*

Young folks, you have an ideal that is worthy of the best that is in you. You want to be happy. You want to have joy. You are entitled to it. The world will give it to you, but it will also give you pain; it will give you sorrow; it will give you despair if you turn away from those conditions which produce happiness and joy.

It matters not what your wealth, what your position in life; it matters not what your education —still the possession of happiness is within your reach. It is a condition within you.

There are four conditions which I believe are foundation stones in a life of happiness.

## 1. Sense of Freedom

The first of these conditions is a *sense of freedom*. It is God's purpose to make men like Himself. He said, "For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.) And a great writer has said: "The great purpose of life is to become like God."

But the Lord cannot make men like Himself unless He blesses them with a sense of freedom, and that is why we have the principle of free agency. To be free, to feel that we are free, to do as we please always with the realization that there are bounds beyond which we cannot go with propriety is one of the fundamental principles of happiness.

I should like to say to youth everywhere that we desire them to feel free to do as they please, so long as they do not encroach upon the rights of others. We want them to feel happy in that thought.

Once you have this sense of freedom, you are

<sup>1</sup> (For teachers of Course 5, lesson of November 19, "Ye Shall Have Great Joy"; for Course 24, lesson of October 15, "Home Atmosphere"; for Course 27, lesson of December 31, "Fruits of Gospel Living"; and of general interest.)

conscious of the fact of *responsibility*. You cannot lay the blame on your parents for your acts. You cannot blame your bishop for any act of wrongdoing. You have a sense of individuality—a consciousness that you are one of a group—that you are contributing to the happiness or the misery of the world. That consciousness is what brings your soul into activity and makes it an independent entity—the real offspring of our Father in heaven.

And so, I would have you feel that you are in this world to do as you please, but when you please to do certain things, keep in mind that your actions lead either to happiness or to misery.

## 2. Self-mastery

The *second condition* is the confidence that comes from *self-mastery*. It is important that we rise above conditions of temptation in society, no matter what they may be, and hold to the ideals of the Church. I heard of a young man who said to his bishop who had corrected him for some indulgences which were not becoming a teacher in the Aaronic Priesthood, "I cannot help it." This reveals the fact that the man has lost the consciousness of self-mastery. He has lost the confidence that he is master over conditions in life. The tragedy is not alone in the indulgence. *The tragedy is in the soul*, because he has lost the feeling that he is master of his appetite. He is letting appetite and desire rule him, instead of his standing up as a man, ruling his appetite and his passion. Do you get the thought of consciousness of self-mastery?

That is one of the first great incidents in the life of Christ after He was baptized in the River Jordan and received the approval of His Father and the Holy Ghost. He was taken to a high mount, called today, "The Mount of Temptation."

Young men of the Church ascend it, too, when the priesthood is given to them. Can they, as He, rise above every temptation and come out not only with a consciousness of self-mastery, but with divine approval illustrated in the fact that angels came and ministered to Christ as the Tempter slunk away? That is the divine achievement that produces happiness no matter what your possessions in the world may be.

## 3. Sincerity

The *third condition* is *sincerity*. Follow what you think is right. I am not saying follow your thought independently of any admonition or suggestion which might come from your parents or your teachers; but I am asking you to look within, and when the Tempter comes and your better judgment says that you should not yield, be sincere—be true to yourself. Being untrue to yourself will bring unhappiness. Choose that which is wrong, and you

cannot avoid unhappiness. Be sincere in the performance of your duty. Are you asked to go to sacrament meeting? Then go. Performance of duty on Sunday is a sure step toward growth and happiness.

## 4. Consciousness of Immortality

The *fourth and last condition* is the *consciousness of immortality*.

You love your father and mother because they are your earthly parents. You look back to God who is your Heavenly Parent and realize that the spirit within you is the direct offspring of eternal Deity. Then you realize this life is but a school—a probationary state. You have registered in the school of life.

These ideals I have named are part of the examination, part of the studies you have to take. Are you going to pass them successfully? Then you realize that God has given you opportunity to serve. You can pray to Him, yes. You can tell how much you love Him, but there is only one way in which you can express that love to Him, and that is in your deeds. He has said that, ". . . Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (*Matthew 25: 40*)

Now, we come to Sabbath Day work. Your own inclinations might lead you to go out fishing on Sunday morning, but do you realize there is a duty you owe to your associates? We are social beings.

*There is a destiny which makes us brothers  
None lives to self alone;  
All that we send into the lives of others  
Comes back into our own.*

While it is sweet to worship in the woods, and while it is pleasant to go out and admire the beauties of nature, there is one form of worship which must ever be kept in mind. That is the worship of the group—when each one should go to give and contribute to the welfare of the whole, not merely to receive, or, what is worse, to sit by and criticize those who are trying to give.

The Sabbath Day is made for the worship of God. The sense of immortality in our religion constitutes one of the foundation stones of happiness.

I have mentioned these with the thought in view that the religious life is the happiest life you can live. "There are heights in man which reach the highest heaven, and there are depths that sink to the lowest hell," said Carlyle. You have the freedom to choose whether you will ascend or whether you will descend.

We rely upon our young people to choose those steps which will lead to the heights of the highest heaven. God guide you in it!

# HOW PRESIDENT SMITH SHARED HIS BIRTHDAY

Have you ever heard of a large, happy family? There are not very many like that of President Joseph F. Smith. President Smith was the sixth president of the Church of Jesus Christ of Latter-day Saints. His family was large, and a happier group could not be found in any city or town. The reason they were so happy was because they all loved each other dearly, and their father held them close together with his great love. Heavenly Father sent a large number of little babies to the Smith home; and, with each new one, this father's love grew bigger and bigger. He said he knew how the Saviour felt when He said, "Suffer the little children to come unto me."

President Smith was a great man. He was a Prophet of the Lord and was very busy from early morning until late at night, trying to help the people of the Church. But he was never too busy to stop a moment to show his love for children whenever they were near him. Every time he met a child, he would give him or her a smile, a kind word, or a loving pat on the head. He knew that children are important and that they would someday grow up to be the leaders of the Church and of the country. He also knew they are all children of our Heavenly Father.

When this great man was a little boy, he had a sad life. He could not play all day and have fun as most boys and girls do today. Before his sixth birthday, his father, who was also a prophet, was

killed. Soon after this sorrow, he had to help his mother leave their lovely home in Nauvoo and travel with the Pioneers across the plains. When they started a new home in the Salt Lake Valley, he had to tend the sheep and cows, plow the hard ground, plant seeds, pull weeds, and work, work, work. He had no time to play.

When this little boy grew up and had children of his own, he did everything he could to make them happy. He knew that to be happy, one must share. A selfish person is never truly happy.

Each year on his birthday, which is on November 13th, he enjoyed sharing the day with his family. All of his children and grandchildren would have a party. These were lovely parties with not 10 nor 12 nor 20 people, as in most families, but with over 100 mothers, fathers, and children. The grandchildren called their grandfather, "Grandpapa"; and it was a joyous time to see him and hear him tell Pioneer stories about things that really happened when he was a boy Pioneer.

These parties usually included delicious dinners, programs by the children, and dancing. The young daughters were delighted to dance with "Papa." The little ones knew there was always a piece of "hard-tack" candy in his pocket waiting for them.

No party was complete without a talk by "Grandpapa." Sometimes he would explain what birthdays are really for. He would say, "True, on each birthday we are older and bigger, but we should watch and make sure we grow wiser, kinder, and more loving to all our family and friends each year of our lives." That is certainly what this great man succeeded in doing.

—*Edith Smith Patrick,*

*daughter of President Joseph F. Smith.*

(For Course 1a, lesson of December 17, "We Grow Bigger"; and for Course 7, lesson of November 13, "Joseph F. Smith, the Sixth President.")

## INSTRUCTOR STAFF

President:	David O. McKay	Instructor Committee:	Lorin F. Wheelwright, Chairman*
ASSOCIATE EDITOR:	George R. Hill	Editorial Committee:	
General Superintendent:	George R. Hill		Lorin F. Wheelwright
BUSINESS MANAGER:	Richard E. Folland		Richard E. Folland*
MANAGING EDITOR:	Boyd O. Hatch		Marie F. Felt, Kenneth S. Bennion, H. Aldous Dixon, Leland H. Monson, Alexander Schreiner, Reed H. Bradford, Wallace G. Bennett, Camille W. Haliday, Minnie E. Anderson, Dignel A. Keeler, George H. Fudge, Oliver R. Smith, Marshall T. Burton
PRODUCTION EDITOR:	Nettie E. Taylor	Subscription and Use Committee:	G. Robert Ruff, Co-chairman,*
MANUSCRIPT EDITOR:	Virgil B. Smith		O. Preston Robinson
RESEARCH EDITOR:	H. George Bickerstaff	Production Committee:	P. Paul B. Tanner, Co-chairman*
ART DIRECTOR:	Sherman T. Martin		—
CIRCULATION MANAGER:	Joan Barber	Administrative Committee	A. William Lund
INSTRUCTOR SECRETARY:	Kaye Webb		
CONSULTANT:	A. William Lund		

Published by the Deseret Sunday School Union, 50 North Main Street, Salt Lake City 11, Utah, the first day of every month at Salt Lake City, Utah. Entered at Salt Lake City Post Office as second class matter acceptable for mailing at special rate of postage provided in Section 1103, Act of Oct. 3, 1917, authorized on July 8, 1928. Copyright 1961, by the Deseret Sunday School Union Board. All rights reserved.

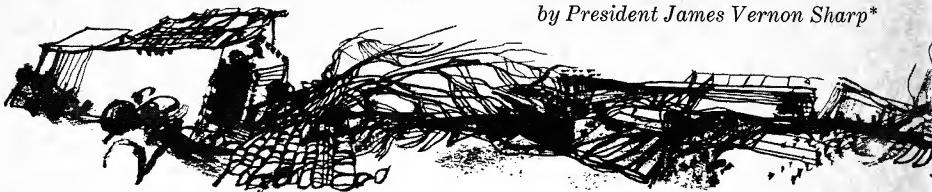
Thirty to forty-five days' notice required for change of address. When ordering a change, please include address slip from a recent issue of the magazine. Address changes cannot be made unless the old address as well as the new one are included. Also, report the new address postal zone number.

Mail subscriptions to *The Instructor*, 50 North Main Street, Salt Lake City, Utah. Subscription price is \$3 per year paid in advance. Single issues, 35 cents each.

Bound volumes sell for \$6.50 when all magazines are furnished by *The Instructor*. When subscriber supplies his own issues, binding charge is \$4.

# Disaster Opened the Way

by President James Vernon Sharp\*



**F**OR the first time in the history of the Andes Mission, all of the Chilean elders were called into the city of Santiago to attend a nationwide missionary conference in connection with the Santiago District Conference. This conference was to last from May 20 to May 22, 1960.

At 6 o'clock the morning of May 21, the city of Santiago was shaken by a severe earthquake and everyone was awakened. Shortly word began to filter in that the epicenter of the quake was in the city of Concepción, Chile, and that it had registered 7 on the Richter Scale. Thousands of people were killed and hundreds of homes and buildings were totally demolished, and no building escaped without some damage. We have a thriving branch in that city, so naturally we began to try and obtain information. With all means of communication not functioning, this was impossible for the time being.

Early that same afternoon, President Henry D. Moyle telephoned to ascertain as to the safety of the missionaries and the members and to offer any assistance that was needed from the welfare storehouses. What a sense of peace, calmness, and security to hear the voice of President Moyle from

(For Course 13, lesson of December 17, "My Brother's Keeper"; for Course 3, lesson of November 26, "We Serve in the Church Welfare Program"; for Course 11, lesson of October 29, "Welfare Plan"; for Course 29, lesson of November 19, "The Church Welfare Plan"; and lesson of December 17, "A World Religion"; and of general interest.)

\*Brother Sharp is president of the Andes Mission.

*The Concepción quake left a trail of tragedy and ruin.*



nearly 8,000 miles away and to realize that no matter how far away one is, and no matter what the emergency is, our leaders are always there to give the needed direction, with the welfare items on hand and available to give instant relief! We were able to inform him that all of the missionaries were safe, since they were all in Santiago for conference, and that as soon as possible, we would notify him as to the condition of the members and their needs. Shortly thereafter the United Press International called and was given the same information.

We had tickets on the train for the elders to return to Concepción late that night; but the stations and tracks in the area had been destroyed, so all we could do for the moment was wait.

The next day, Sunday, May 22, at 3:15 p.m., a more severe quake of longer duration occurred, and then it was that everything seemed to happen at once. Nine volcanoes erupted simultaneously; cities were 100 per cent destroyed in certain areas; others sank into the sea; and a tremendous seaquake occurred that swallowed up ships, islands and all, and was so severe that the resulting tidal waves spread death and destruction to far-away Hawaii and Japan. The epicenter of this registered 8.5 on the Richter Scale and was farther south in the city of Valdivia.

In the midst of all this, we immediately placed

*The Bio Bio River is one mile wide where this bridge fell.*





*The earthquake struck, and immediately the Church welfare program and the Chilean missionaries were in action to help the people of that country. This aid opened the way for unlimited numbers of missionaries to labor in Chile.*

all of our missionaries and members at the disposal of the Chilean government to help out. The first day we helped to man radio stations for sending and receiving messages. Then it was that the experimental station in Concepción began to function with its own portable generator, and we received word of the Saints there from President Solis, first counselor in the branch presidency. He had sent out the ward teachers and reported to us that many of the members were homeless but none were killed; and, that with minor exceptions, the branch meetinghouse was intact. We sent word for him to have all of the homeless move to the branch and that we would immediately send in the missionaries to help.

Early Monday morning, the 23rd, the entire presidency of the Andes Mission personally went to the Minister of Foreign Affairs, the Minister of the Interior, and the Minister of Finance to offer our services. Next, the United States Embassy and the Chilean Red Cross were visited that same morning, and it was ascertained what the needs for the moment would be.

The government desperately needed antibiotics, blankets, and clothing of all types. Word was immediately sent to the Welfare Department of the Church and soon the much-needed items were on their way. Everyone cooperated, with the airlines flying, free of charge, tons and tons of articles.

*Gaping holes were left in the streets of Valdivia, Chile.*



OCTOBER 1961

In fact, so many things began coming in by air that there was a bottleneck at Panama. So the steamship companies cooperated and brought the rest of the articles down by boat.

The United States government flew down two mobile hospitals, complete with personnel, in 26 Globemaster planes. Our elders went with the hospital units right into the devastated areas — some by train, some by truck, some by plane, and some by helicopter. They were supplied with Chilean documents that allowed them free use of all means of transportation and of all means of communication. They were the official interpreters with the United States hospital units and, as such, accompanied the commanding officers into all of the devastated area.

Besides the regular missionaries in Concepción, we immediately sent two others to do nothing but relief work there.

Ultimately, all of the members had their needs taken care of, and then many tons of welfare goods were turned over to the Chilean Red Cross in cooperation with the International Red Cross.

These earthquakes came in the wintertime and were accompanied by torrential rains and strong winds that blew down many of the mobile hospital units. In Concepción, with the cold, the exposure, and the lack of sanitation, we had some health

*(Concluded on page 355.)*

*This large building is typical of disaster in Valdivia.*



# The profile of a Prophet

by President Hugh B. Brown

I SHOULD like to be for a few minutes a witness in support of the proposition that the Gospel of Jesus Christ has been restored in our day and that this is His Church, which was organized under His direction through the Prophet Joseph Smith. I should like to give some reasons for the faith I have and for my allegiance to the Church.

Perhaps I can do this more quickly by referring to an interview I had in London, England, in 1939, just before the outbreak of the war. I had met a very prominent English gentleman, a member of the House of Commons, formerly one of the Justices of the Supreme Court of England. In my conversations with this gentleman on various subjects, "vexations of the soul," he called them, we discussed religion and other subjects.

He called me on the phone one day and asked if I would meet him at his office and explain some phases of the Gospel. He said, "I think there is going to be a war. If there is, you will have to return to America, and we may not meet again." His statement regarding the imminence of war and the possibility that we would not meet again proved to be prophetic.

When I went to his office, he said he was intrigued by some things I had told him. He asked me to prepare a brief on Mormonism.

A brief is a statement of law and facts that lawyers prepare when they are going into court to argue a case.

He asked me to prepare a brief on Mormonism and discuss it with him as I would discuss a legal problem. He said, "You have told me that you believe that Joseph Smith was a prophet. You have said to me that you believe that God the Father and Jesus of Nazareth appeared to Joseph Smith. I cannot understand how a barrister and solicitor from Canada, a man trained in logic and evidence could accept such absurd statements.

I suggested that we proceed at once and have an Examination for Discovery, which is, briefly, a meeting of the opposing sides in a law suit where the plaintiff and defendant, with their attorneys, meet to examine each other's claims and see if they can find some area of agreement, thus saving the time of the court later on. He agreed to that quite readily.

(For Course 29, lesson of December 10, "Contributions of Joseph Smith"; for Course 5, lesson of November 26, "The Coming of Prophets"; for Course 1, lesson of October 15, "Prophets Direct the Church"; for Course 17, lesson of December 10, "Restoration of the Gospel and Church"; for Course 27, lesson of November 26, "Divine Authority in the Church"; and of general interest.)

I can only give you, in the few minutes at my disposal, a condensed and abbreviated synopsis of the three hour conversation which followed. In the interest of time, I shall resort to the question and answer method rather than narration. I began by asking, "May I proceed, sir, on the assumption that you are a Christian?"

"I am."

"I assume you believe in the Bible—the Old and New Testament?"

"I do!"

"You say that my belief that God spoke to a man in this age is fantastic and absurd?"

"To me, it is."

"Do you believe that God ever did speak to anyone?"

"Certainly, all through the Bible we have evidence of that."

"Did He speak to Adam?"

"Yes."

"To Enoch, Noah, Abraham, Moses, Jacob, Joseph and on through the prophets?"

"I believe he spoke to each of them."

"Do you believe that contact between God and man ceased when Jesus appeared on the earth?"

"No, such communication reached its climax, its apex at that time."

"Do you believe that Jesus was the Son of God?"

"He was."

"Do you believe, sir, that after Jesus was resurrected, a certain lawyer, who was also a tentmaker by the name of Saul of Tarsus, when on his way to Damascus, talked with Jesus of Nazareth, who had been crucified, resurrected and had ascended into heaven?"

"I do."

"Whose voice did Saul hear?"

"It was the voice of Jesus Christ, for He so introduced Himself."

"Then, my Lord, (that is the way we address judges in the British Commonwealth), I am submitting to you in all seriousness that it was standard procedure in Bible times for God to talk to man."

"I think I will admit that, but it stopped shortly after the first century of the Christian era."

"Why do you think it stopped?"

"I can't say."

"You think that God hasn't spoken since then?"

"I am sure He hasn't."

"There must be a reason; can you give me a reason?"



*Joseph Smith was a prophet of God.*

"I do not know."

"May I suggest some possible reasons: Perhaps God does not speak to man anymore because He cannot. He has lost the power."

"Of course that would be blasphemous."

"Well, then, if you don't accept that, perhaps He doesn't speak to men because He doesn't love us anymore."

"No." he said, "God loves all men; and He is no respecter of persons."

"Well, then, if He could speak, and if He loves us, then the only other possible answer as I see it is that we don't need Him. We have made such rapid strides in science, we are so well educated, that we don't need God anymore."

And then he said, and his voice trembled as he thought of impending war, "Mr. Brown, there never was a time in the history of the world when the voice of God was needed as it is needed now. Perhaps you can tell me why He doesn't speak."

My answer was, "He does speak; He has spoken, but men need faith to hear Him."

Then we prepared what I may call a "profile of a prophet."

We agreed, between us, that the following characteristics should distinguish a man who claims to be a prophet.

A. He will boldly claim that God had spoken to him.

B. Any man so claiming would be a dignified man with a dignified message; no table-thumping, no whisperings from the dead, no clairvoyance, but an intelligent statement of truth.

C. Any man claiming to be a prophet of God would declare His message without any fear and without making any weak concessions to public opinion.

D. If he were speaking for God, he could not make concessions, although what he taught might be new and contrary to the accepted teachings of the day. A prophet bears witness to what he has seen and heard and seldom tries to make a case by argument. His message and not himself is important.

E. Such a man would speak in the name of the Lord saying, "Thus saith the Lord," as did Moses, Joshua, and others.

F. Such a man would predict future events in the name of the Lord and they would come to pass, as did Isaiah and Ezekiel.

G. He would have not only an important message for his time, but often a message for all future time, as Daniel, Jeremiah and others had.

H. He would have courage and faith enough to endure persecution and to give his life, if need be, for the cause he espoused, such as Peter, James, Paul and others did.

I. Such a man would denounce wickedness fearlessly. He would generally be rejected or persecuted by the people of his time; but later generations, the descendants of his persecutors, would build monuments in his honor.

J. He would be able to do superhuman things—things that no man could do without God's help. The consequence or result of his message and work would be convincing evidence of his prophetic calling.

K. His teachings would be in strict conformity with scripture and his words and his writings would become scripture.

Now, I have given but an outline which you can fill in and amplify and then measure and judge the Prophet Joseph Smith by the work and stature of other prophets.

As a student of the life of the Prophet Joseph Smith for more than fifty years, I say that by these standards, Joseph Smith qualifies as a prophet of God.

I believe that Joseph Smith was a prophet of God because he talked like a prophet. He was the first man since the apostles of Jesus Christ were slain to make the claim which prophets have always made; *viz.*, that God had spoken to him. He lived and died like a prophet. I believe he was a prophet of God because he gave to this world some of the greatest of all revelations. I believe that he was a prophet of God because he predicted many things which have come to pass, things which only God could bring to pass.

John, the beloved disciple of Jesus, declared, ". . . the testimony of Jesus is the spirit of prophecy." (*Revelation* 19:10.) If Joseph Smith had the testimony of Jesus, he had the spirit of prophecy; and if he had the spirit of prophecy, he was a prophet. I submit to you, and I submitted

to my friend, that as much as any man who ever lived, he had a testimony of Jesus; for, like the apostles of old, he saw Him and heard Him speak. He gave his life for that testimony.

I believe the Prophet Joseph Smith was a prophet because he did many superhuman things. One was translating the Book of Mormon. Some people will not agree; but I submit to you that the Prophet Joseph Smith, in translating the Book of Mormon, did a superhuman work. I ask you students to undertake to write a story on the ancient inhabitants of America. Write as he did without any source material. Include in your story 54 chapters dealing with wars; 21 historical chapters; 55 chapters on visions and prophecies; and, remember, when you begin to write on visions and prophecies, you must have your record agree meticulously with the Bible. You write 71 chapters on doctrine and exhortation; and, here, too, you must check every statement with the scriptures or you will be proven to be a fraud. You must write 21 chapters on the ministry of Christ, and everything you claim He said and did and every testimony you write in your book about Him must agree absolutely with the New Testament.

I would suggest to you, too, that you must employ figures of speech, similes, metaphors, narrations, exposition, description, oratory, epic, lyric, logic, and parables. Undertake that, will you? I ask you to remember that the man that translated the Book of Mormon was a young man who hadn't had the opportunity of schooling that you have had, and yet he dictated that book in just a little over two months and made very few, if any, corrections. For over one hundred years, some of the best students and scholars of the world have been trying to prove from the Bible that the Book of Mormon is false; but not one of them has been able to prove that anything he wrote was not in strict harmony with the scriptures—with the Bible and with the word of God.

Joseph Smith undertook and accomplished other superhuman tasks; among them I list the following: He organized the Church. (I call attention to the fact that no constitution effected by human agency has survived one hundred years without modification or amendment, even the Constitution of the United States. The basic law or constitution of the Church has never been altered.) He undertook to carry the Gospel message to all nations, which is a superhuman task still in progress. He undertook, by divine command, to gather thousands of people to Zion. He instituted vicarious work for the dead and built temples for that purpose. He promised that certain signs should follow the believers, and there are thousands of witnesses who certify that this promise has been fulfilled.

I said to my friend, "My Lord, I cannot under-

stand your saying to me that my claims are fantastic. Nor can I understand why Christians who claim to believe in Christ would persecute and put to death a man whose whole purpose was to prove the truth of the things they themselves were declaring; namely, that Jesus was the Christ. I could understand them persecuting Joseph if he said, "I am Christ," or if he had said, "There is no Christ," or if he had said someone else is Christ; then Christians believing in Christ would be justified in opposing him. But what he said was, "He whom ye claim to serve, declare I unto you." Joseph said to the Christians of his day, "You claim to believe in Jesus Christ. I testify that I saw Him and talked with Him. He is the Son of God. Why persecute me for that?"

When Joseph came out of the woods, he had at least four fundamental truths, and he announced them to the world. *First*, that the Father and Son are separate and distinct individuals. *Second*, that the canon of scripture is not complete. *Third*, that man was created in the bodily image of God. And *fourth*, the channel between earth and heaven is open and revelation is continuous.

Perhaps some of you are wondering how the judge reacted to our discussion. He sat and listened intently; he asked some very pointed and searching questions; and, at the end of the period, he said, "Mr. Brown, I wonder if your people appreciate the import of your message; do you?"

He said, "If what you have told me is true, it is the greatest message that has come to this earth since the angels announced the birth of Christ."

This was a judge speaking, a great statesman, an intelligent man. He threw out the challenge, "Do you appreciate the import of what you say?" He added: "I wish it were true. I hope it may be true. God knows it ought to be true. I would to God," he said, and he wept as he said it, "that some man could appear on earth and authoritatively say, 'Thus saith the Lord.'"

As I intimated, we did not meet again. I have brought to you very briefly some of the reasons why I believe that Joseph Smith was a prophet of God. But undergirding and overarching all that, I say to you from the very center of my heart that by the revelations of the Holy Ghost, I know that Joseph Smith was a prophet of God. While these evidences and many others that could be cited may have the effect of giving one an intellectual conviction, only by the whisperings of the Holy Spirit can one come to know the things of God. By those whisperings, I say I know that Joseph Smith is a prophet of God. I thank God for that knowledge and pray for His blessings upon all of you in the name of Jesus Christ, amen.\*

\*From an address to the Brigham Young University student body, Oct. 18, 1885. Used by permission of BYU Department of Extension Publications. Additional copies may be obtained by writing to BYU, Provo, Utah, for 15 cents per copy, plus 5 cents for postage.

**T**HE love of friends, neighbors, and Heavenly Father is typified in sacred as well as in our best nonreligious literature.

From *Proverbs*, the book of the Bible which stresses some of the ideals of life, such as industry, honesty, helpfulness, friendliness and others, we find examples of some especially pertinent sayings concerning love for friends.

Perhaps one of the most beautiful and well-known psalms is the Twenty-third, which begins: "The Lord is my shepherd; I shall not want." Here we find an outpouring of love and confidence in our Heavenly Father.

In the New Testament, Jesus showed the greatest love of all when He gave His life that we might have eternal life.

And modern literature is a rich source of quotations and poems dealing with the subject.

The following quotations will help to inspire and to renew our efforts to be more friendly and loving to our God and to our fellow men.

#### In Scripture

"Greater love hath no man than this, that a man lay down his life for his friends." (*John 15:13*)

"... Thou shalt love thy neighbour as thyself: ... " (*Leviticus 19:18*)

"A man that hath friends must shew himself friendly: and there is a friend that sticketh closer than a brother." (*Proverbs 18:24*)

"A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another." (*John 13:34*)

"And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." (*Deuteronomy 6:5*)

"A friend loveth at all times, and a brother is born for adversity." (*Proverbs 17:17*)

"My little children, let us not love in word, neither in tongue; but in deed and in truth." (*I John 3:18*)

"... If God so loved us, we ought to love one another." (*I John 4:11*)

"... Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (*Matthew 25:40*)

"For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." (*II Timothy 1:7*)

"Make a joyful noise unto the Lord, all ye lands.

"Serve the Lord with gladness: come before his presence with singing.

"Know ye that the Lord he is God: it is he that hath made us, and not we ourselves; we are

(For teachers of Course 1 in their December lessons on love; and of general interest.)

# To let him know

by Hazel W. Lewis

his people, and the sheep of his pasture.

"Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name.

"For the Lord is good; his mercy is everlasting; and his truth endureth to all generations." (*Psalm 100*.)

#### In Poetry

If you have a friend worth loving,  
Love him. Yes, and let him know  
That you love him, ere life's evening  
Tinge his brow with sunset glow.  
Why should good words ne'er be said  
Of a friend till he is dead?"

—Daniel W. Hoyt.

Let me live in my house by the side of the road,  
Where the race of men go by;  
They are good, they are bad; they are weak,  
they are strong,  
Wise, foolish,—so am I;  
Then why should I sit in the scorners seat,  
Or hurl the cynics ban?  
Let me live in my house by the side of the road,  
And be a friend to man." —Sam Walter Foss.

The warm of heart shall never lack a fire  
However far he roams.  
Although he live forever among strangers  
He cannot lack a home.

For strangers are not strangers to his spirit,  
And each house seems his own,  
And by the fire of his loving kindness  
He cannot sit alone." —Elizabeth Jane Coatsworth.

All things bright and beautiful,  
All creatures great and small,  
All things wise and wonderful,  
The Lord God made them all." —Cecil Francis Alexander.

I'd like to be the sort of friend that you  
have been to me;  
I'd like to be the help that you've  
been always glad to be;  
I'd like to mean as much to you  
each minute of the day  
As you have meant, old friend of mine,  
to me along the way.

(Concluded on page 347.)

"A Sermon in Rhyme," from *Five Thousand Quotations for All Occasions*, 1939, edited by Lewis C. Henry; Perma Grants Publishing Co., New York.

"House by the Side of the Road," from *Five Thousand Quotations for All Occasions*, 1939, edited by Lewis C. Henry.

"... the Heart Shall Never Lack a Fire," from *Five Bushel Farm*; 1939; Macmillan Company.

"All Things Beautiful," *Ring Around*, by Mildred Harrington; Macmillan Company.

# Reading can be fun

by Pearl Allred\*



ONE of the best-kept secrets of the modern age is that books can be fun!

Sociologists studying the typical United States family have found that its members frequently look at newspapers, magazines, comics, and TV, but rarely read books. They have discovered that the typical member of this typical family, even with a generous budget for entertainment, often hesitates to buy a book comparable in price to a movie ticket or a dinner out. They have found, furthermore, that even the wealthiest among us, with their spacious and luxurious homes, have seldom made provision for housing books. Architects agree, in fact, that bookcases "have gone out of style" in modern planning and that only 12 per cent of the houses erected in the last ten years have any bookcases at all!

(For Course 11, lesson of December 3, "Social Programs of the Church"; for Course 17, lesson of October 22, "Cultivation of the Mind"; for Courses 28, 29, lessons of November 5 and 12, "Living with Books"; and of general interest.)

\*Sister Allred is a former teacher of English at Weber College in Ogden, Utah, and is presently readers' adviser, book reviewer and broadcaster for the Ogden Carnegie Library. She received her B.A. degree from Utah State University and has taken graduate work at Stanford University and the University of Utah. She was recently notified that three one-act plays which she has written are being included in an anthology of plays to be published by the University of Colorado Press. Young People, Sister Allred's duties in the Church have included teaching in Sunday School and in special interest groups of the MIA. She now does book reviews for Relief Society groups in and around Ogden. She is a member of the Mystery Play Guild of Ogden, Utah. She and her husband, Thaddeus Allred, who is Director of Theater Arts at Weber College, are parents of three children: Mrs. Raymond (Joan) Sanders, Gordon T. Allred, and Mrs. Bradley (Penny) Wright.

A recent Gallup survey shows that only 17 per cent of American parents read books. Their children, happily, do a little better.

All one can say when confronted by such statistics is that many of us—far too many—distracted by the transient, easy entertainment so readily available to us, have not tried to unlock the excitement and pleasure in books.

Fortunate is the youngster whose parents read books with visible signs of satisfaction. Fortunate is the child whose teachers can speak of books with understanding and intimate acquaintance. And doubly fortunate is the child who grows up in a whole society which honors great literature. Plato, the Greek philosopher, observed many centuries ago that what is honored in a country thrives there.

Teachers can do a great deal toward establishing reading in the place of honor it deserves in our society. Talking about the pleasure they take in their own reading experiences can help. Bringing books to class, summarizing their stories, reading excerpts from them can help. Most girls from the seventh grade up, for instance, will instantly respond to *Mrs. Mike*, by Benedict and Nancy Freedman, the story of a young girl who married a Royal Canadian Mountie and went 700

miles by dog sled to live with him north of Edmonton, where the weather was often 50 degrees below zero.

Boys as well as girls will almost certainly think *Cheaper by the Dozen*, by Frank B. Gilbreth, Jr., is "fun" to read. (Chapter 7, "Motion Study Tonsil," might for instance, be read to the class by the teacher.) There is in this book deep family affection under all the laughs, and it might serve as a good introduction to such other family chronicles as *The Roosevelt Family of Sagamore Hill*, by Herman Hagedorn; *Mama's Bank Account*, by Kathryn Forbes; *Big Family*, by Bellamy Partidge; and *Life with Father*, by Clarence Day.

*My Friend Flicka*, by Mary O'Hara, the story of a boy's favorite horse on a Wyoming ranch, usually has a strong appeal for boys and girls alike, though it is thoroughly adult in approach.

The wise counselor will always bear in mind that no book is good for a youngster if he does not like it. Nothing will keep him willingly reading unless he feels an intense satisfaction in what he is doing.

On the other hand, if he is exposed to many and varied kinds of books, he will almost certainly find that intense degree of satisfaction in some of them; and it is the rare child who, once he gets interested in reading, does not automatically improve his own taste.

Reading is a pleasure of the mind, and the pupil can be shown that not only are the easy, entertaining books a pleasure, but that some hard books, filled with new ideas he is obliged to wrestle with, can be the most enjoyable of all.

Teachers can suggest that books made into movies are often more enjoyable to read than to see. If *Gone with the Wind* is fascinating as a movie, it is far more interesting as a Civil War historical novel where only the reader's imagination sets a limit on the technicolor scope of it.

If TV "westerns" are interesting—and the vast number of viewers seem to testify to that fact—a teacher can point out the deadly monotony of their plots and lead them, possibly, to reading such unstereotyped western books as *Green Grass of Wyoming*, by Mary O'Hara; or *Smokey*, by Will James; or *Doctor in Buckskin*, by T. D. Allen; or that old favorite, *The Virginian*, by Owen Wister.

Most people will admit that one of the most pleasant ways of enjoying ourselves is to meet interesting people. The young reader can often be lured into biography because of this almost universal fact. A biography, he knows, is the life story of a real person; and a good biography can bring a character as vividly to life as if the reader could reach out and touch him. It can be fun to meet Abraham Lincoln or Joan of Arc or Madame

Curie in print; it can be uplifting to the spirit to share each one's special dream; it can be inspiring to participate in their struggles to achieve those dreams.

Through the pages of biography we can see the past close up, have heroes for our companions, and make friends with people in history who have made the world a better place.

Children can be shown what a dizzying wealth of books there is—books of adventure, suspense and mystery, sports, science, humor, history, all to be had both as fact and fiction—and the best ones among them are fascinating and fun to read.

In the concluding passage of Virginia Woolf's essay on "How Should One Read a Book?" she says:

*It is true that we get nothing whatsoever except pleasure from reading. It is true that the wisest of us is unable to say what that pleasure may be. But the pleasure—mysterious, unknown, useless as it may be—is enough. That pleasure is so curious, so complex, so immensely fertilizing to the mind of anyone who enjoys it, and so wide in its effects, that it would not be in the least surprising to discover, on the day of judgment when secrets are revealed and the obscure is made plain, that the reason . . . we have come out of our caves, and dropped our bows and arrows, and sat around the fire and talked and made merry and given to the poor and helped the sick and made pavements and houses and erected some sort of shelter and society on the waste of the world, is nothing but this: WE HAVE LOVED READING.*

#### Recommended Booklist for Interesting Reading\*

(Includes books mentioned in the article.)

*The Good Master*, by Kate Seredy, 1935; Viking, New York, N. Y. (The story of a tomboy.) Price: \$3.50.  
*Caddie Woodlawn*, by Carol Brink; Macmillan, New York, N. Y. (Young girl's frontier childhood in Wisconsin.) Price: \$3.

*Silver Chief, Dog of the North*, and *Silver Chief to the Rescue*, by Jack O'Brien; Grosset & Dunlop, New York, N. Y. (Stories of a dog hero.) Price: \$1.75 each.  
*Mountain Girl*, by Genevieve Fox, 1932; Little, Brown, Boston, Mass. (Home, school, career.) Price: \$3.50.  
*Who Rides in the Dark?* by Stephen Meader; 1937; Harcourt, New York, N. Y. (Historical mystery.) Price: \$2.95.

*Little Town on the Prairie*, and *These Happy Golden Years*, by Laura Ingalls Wilder, 1938; Harper, New York, N. Y. (Family frontier life in the Midwest.) Price: \$2.95 each.

*Johnny Tremain*, by Esther Forbes; Houghton Mifflin, Boston, Mass. (Story of silversmith's apprentice in pre-Revolutionary days.) Price: \$3.50.

*Calico Bush*, by Rachel Field; Macmillan, New York, N. Y. (Experiences of a French bound-out girl of 13 who comes to Maine.) Price: \$3.95.

*The Ark*, by Margot Benary-Isbert; Harcourt, New York, N. Y. (Family's readjustment after World War II in Western Germany.) Price: \$3.25.

*Willow Whistle*, by Cornelie Meigs; Macmillan, New York, N. Y. (White father's search for daughter lost from an Indian tribe.) Price: \$3.

*Dobromir*, by Monica Shannon, 1934; Viking, New York, N. Y. (Story of Bulgarian peasant boy; Newbery Medal winner.) Price: \$3.50.

*The Red Pony*, by John Steinbeck, 1945; Bantam, New York, N. Y. (Stories centering around 10-year-old Jody Tiflin.) Price: 55 cents (paper bound).

(Concluded on page 355.)

\*These are available through the Deseret Book Company, 44 East South Temple, Salt Lake City, Utah, at the price indicated.

# The Christian Person Demonstrates Qualities of Maturity

*Part II: Emotional and Social Maturity, by Reed H. Bradford*

## Main Idea

Throughout his lifetime, a Christian demonstrates spiritual, intellectual, emotional, and social growth.

In last month's article, we discussed the first two aspects of maturity; namely, the spiritual and intellectual ones. The present discussion is concerned with the emotional and social maturity of the individual.

A very prominent and successful marriage counselor was once asked the following question: "Supposing you were to try to pick out one thing which you think contributes most to the achievement of a successful marriage. What would it be?" He answered by stating that, obviously, there are several things that are important, but if he were forced to choose one, it would be this: emotional maturity.

## Emotional Maturity

There have been at least two major positions taken with regard to the emotions. Some people have held that they are evil and that they prevent the individual from achieving the divine goals set for him by his Heavenly Father. Some people have attempted to persecute the physical body for this reason. Others have tried to get away from the world by leading a secluded life, and one in which they are not thrown into contact with situations which might excite their "evil" emotions. A position which is quite opposite to the one above is held by many individuals today. They feel that the basic emotions have a physiological basis and that we should allow considerable freedom for their expression. Such a position has had tremendous consequences in such a field as the relationships between men and women, for example.

There is, however, another way to look upon the emotions. One could, for example, consider the body to be the temple of the spirit and that if one had learned to *manage his emotions*, the body and the spirit might work as a coordinated whole in the achievement of divine purposes. One of man's main tasks is to acquire such management or control of himself. The following things may be helpful.

(For Course 27, lesson of November 12, "Losing Oneself"; and for home use.)

One should study and take the time necessary to gain a clear idea as to the main objective of his life; namely, that of obtaining eternal joy, which includes salvation and exaltation in the celestial kingdom, as well as finding the most enduring satisfactions in this life. Having such a clear idea permits one to understand how he should direct his efforts, energies, and abilities.

Secondly, it is important to understand oneself—*one's limitations and potentials*. This is important because when one strives for goals for which he has little ability or interest, it serves as a continuing source of frustration. One's whole behavior pattern is affected by this frustration. It is important, therefore, for one to take the time to gain the best understanding of himself possible; through the estimate of people who know him well; through tests, which, though imperfect, might be useful in giving some insight; and through self-appraisal or analysis. So many times people strive for goals simply because others strive for them or because people close to them want them to achieve goals that they themselves were unable to achieve. Yet they may not have the ability to achieve these goals successfully. When one is doing something in which he is interested and for which he has ability, his whole behavior pattern is affected positively.

There are many spiritual forces which, if used, will contribute greatly to one's ability to manage his emotions.

When one prays, he should demonstrate intelligence in his requests and seek to answer his own prayers; but he should have a firm faith in a divine Heavenly Father who will assist him in his righteous enterprises.

When one is baptized, he takes seriously the covenants which he makes and continues to study and live the principles of the Gospel so that he might be worthy to have the influence of the Holy Ghost in his life.

When one partakes of the sacrament, he demonstrates integrity and takes upon himself the name of His Son by trying to live the teachings of the Saviour.

When one is married in the temple, he realizes that he again is making a covenant with his Heavenly Father and that if his marriage is to be

## Twelfth in a Series on Gospel Teaching in the Home

sealed by the "Holy Spirit of Promise," he will have to remain loyal to the principles on which such a sealing can be granted.

All of these things are ways of maximizing the spiritual forces in his life. They will permit him to control his thoughts and actions much more effectively. Everyone should realize that the possession of such control yields a tremendous feeling of joy.

### Social Maturity

Crucially important to one's desirable behavior is social maturity. On one occasion the Saviour indicated that one should love others as much as one loves himself. The socially mature person is one who has, first of all, developed his own potentials. It is usually not possible to give something to someone else unless one first possesses it himself. One cannot give knowledge unless he has knowledge. It is difficult for a parent to teach a child how to be patient unless he is patient himself.

Once one has developed his own knowledge, wisdom, and skill, he should find effective ways of giving these to others. If he perceives others to be children of our Heavenly Father, if he looks upon them as having potentials in their own right to experience eternal joy, if he realizes that they are all his brothers and sisters because they are children of our Heavenly Father, then he gives of his potential. He does not selfishly think of the rewards that he will receive in return, but he simply gives freely for reasons already mentioned. However, if he so gives, he may be sure that he will receive many satisfactions in return. If he gives love, he will receive love, in most cases.

If he wishes to give most effectively, he might remember the following:

1. He should let others know that he appreciates them as human beings and as children of a divine Heavenly Father. He will do this best by the way he treats them in his day-to-day relationships with them.

2. He should understand them, their abilities, limitations, and potentialities. The Saviour taught in parables because He knew that if He took people from where they were, He could most effectively teach them things they did not know. He often used the tangible to illustrate the intangible. For example, He often used the phrase, "The kingdom of heaven is like . . ." Following this, He would indicate some tangible thing with which the people were familiar. To help one understand others, one should try to put oneself in the other person's

place. By forcing oneself to consider all the circumstances with which the given individual is faced, one often is able to understand the other's position better. An important question one could

(Concluded on page 344.)



### SUGGESTED AGENDA FOR HOME EVENING

#### Prayer.

Hymn: "More Holiness Give Me," *Hymns—Church of Jesus Christ of Latter-day Saints*, No. 114.—Family.

Discussion: What each family member learned in his last Sunday School class and how he will apply it in his life.

#### Musical Number.

Lesson: "The Christian Person Demonstrates Qualities of Maturity." (Part II: Emotional and Social Maturity.)

A. Have each member of the family think of situations in which he lost his temper, and the effect that this had upon him and upon other people involved.

B. Consider the meaning of Solomon's statement that "A soft answer turneth away wrath." Think of a time in which you were able to control your feelings and the kinds of results this control produced.

C. A useful thing for an individual to do is to think what he would do in certain situations filled with emotional tension and stress. By thinking through in advance the kinds of specific things he should do, he has great assistance when such situations actually arise. Often, in times of emotional stress, people do things simply because of social pressure if they have not previously thought through their proposed behavior.

D. It is suggested that one read the words of the song, "School Thy Feelings." Then the family could sing this song together.

E. Stress the point that if we achieve physical, spiritual, intellectual, emotional, and social maturity, we become the son or daughter of our Heavenly Father. That is, we take on the characteristics which He now possesses. Only by achieving such a character will we be able to live in His presence.

Hymn: "Little Things," *The Children Sing*, No. 92. Children.

Scripture Memorization: Family will memorize *Moroni* 7:45.

Activity: Picture story, "Ruth and Boaz"—Using the center spread picture, an adult member of the family tells the story, helping all to recognize the emotional and social maturity of the people involved. Each family member might be handed a small reprint of the center spread at which he can look as the story is being told.

Hymn: "School Thy Feelings," *Hymns*, No. 340.

Prayer.



▲James Backus and Cathie Guthrie represent 285 youth of East Mesa Stake who work on Books of Remembrance.

**P**OSSIBLY more than most peoples of the earth, the Polynesians for centuries have been dependent upon the young people for the preservation of their genealogies. Because they had no written language, down through the ages of time the chiefs and leaders meticulously memorized, preserved, and handed on from generation to generation the traditions and genealogies of this isolated branch of the House of Israel.

Indeed, not only were the genealogies remembered and preserved, but the entire store of knowledge, religion, cosmogony and culture was memorized and passed on orally from generation to generation by experts who had been schooled and trained for this work.

This vast store of knowledge could only be taught in a special "sacred school" constructed for this very purpose. These sacred houses of learning were constructed in a special locality in the community, in the place where offerings to the gods and other sacred ceremonies were performed. Young men from the families of the chiefs and leaders were selected to attend these "sacred schools." This honor was usually given only to the eldest son, but sometimes the second son was also selected if he exhibited special excellence. Each new generation was the important "key" in the preservation of the genealogies and all the sacred knowledge. It was necessary to select youths with good memories. This was determined by assembling the young men together. Then a lengthy story or tradition would be recited to the group. This story had to be memorized by the young folk. After hearing the story or tradition once, they were required to retell from memory the story in detail. The pupils showing excellence in this were chosen to be taught the oral traditions and genealogies of the tribe. Truly, *the youth kept the records.*

One "term" was convened each year in these sacred schools. Pupils were required to attend from three to five years at the minimum before they were considered trained. Strict rules of conduct were demanded of the students attending. No one dared speak while either the teacher or a reciting student performed. They had times of relaxation and exercise, but no student engaged in the preparation of food. This was attended to by the young women of the village.

(For Course 9, lesson of December 10, "Mormon, the Righteous Commander"; for Course 15, lesson of December 3, "Mormon," and lesson of December 10, "Moroni Finished His Father's Book"; and of general interest.)

## Youth, too, must keep the records

Certain preliminary rituals were performed, including a ceremonial "washing" by the head priest, during which time sacred incantations were repeated. One purpose of this ceremonial chant was to open the ears of the students to be sure they heard and thus learned correctly.

The oldest and wisest priests were given seats of honor in the school. It was their particular duty to criticize, give examinations, and insist that the qualifying students give a verbatim recital of all the genealogies and ancient lore which had been taught to them.

After a young man was qualified, he took his place among the "priests" of the village, and thus a new generation was numbered among those preserving all the ancient lore. From generation to generation it continued in this manner, and the young folk kept the records and preserved them for succeeding generations.

It must not be supposed, however, that the genealogies were repeated to all and sundry. The common folk had their own versions of the traditions and tribal history, but these versions were not always correct. The young priestly men, upon hearing such common errors, would make no effort to correct the details. Such stories were good enough for the common folk. The chosen ones had the true record indelibly written in their memories.

Today the ancient "sacred-schools" no longer exist. The learned men have passed away. The young people are now taught by an "alien" white race. Nonetheless, the responsibility of keeping the records still rests with the young people.

Today in a modern university (Brigham Young

University) the youth of the Church are learning the techniques of genealogical research and record keeping. The interest in these classes is great and the students participating show a keen desire to learn more about their ancestry. These young people are also learning to be keepers of the records and will become leaders in their families and communities in this great field of skill.

In proportion to the number of young people who become interested in and seek to keep the records shall this important work grow and progress and the purposes of our Heavenly Father be fulfilled.

Another example of youth participating in genealogy comes from East Mesa Stake. In this stake, 285 young people, 11 and 12 years of age, are enrolled in 20 classes. To complete successfully the outlined course, they are required to have their own Books of Remembrance and finish the following assignments:

1. Personal record sheet; 2. certificates mounted; 3. first page of pedigree; 4. picture pedigree; 5. own family group sheet; 6. all family groups to go with first page of pedigree; 7. life story; 8. life in pictures; 9. line of authority; 10. help someone else.

Among other things, they learn the beautiful truths of temple work and eternal marriage.

Through this program, the young people learn that as individuals they are important to our Heavenly Father. They come to understand they must live clean lives if they wish to receive all the blessings available to them.

—Information submitted by  
Elwin W. Jensen and Vida L. Hatch.



Sister Rose Elder, a youth teacher, explains to her genealogical class the blessings which come from temple work.



Thelma Johnson tells stories from the Bible which illustrate how our heritage has been guarded and preserved.

# It's their ability (not disability)

by Laurence B. Harmon, Ph.D.\*

## Wearing Her Dancing Slippers

As Eva sat down in a chair beside the doctor's desk, the doctor said, "Eva, it will be necessary to amputate both of your feet." Eva was stunned. Words would not come from her lips; her eyes filled with tears as she looked in blank wonderment at the man who had just uttered words she had least expected.

Eva told the doctor she would think it over.

As she walked out of the doctor's office, down the hall and stairs, her short legs seemed to lack strength to carry her along. Emotionally she was bursting inside. She had to talk to someone, so she went directly to the office of the Director of the State Vocational Rehabilitation Division. Between sobs and tears, Eva retold the incident and said she just could not make up her mind for such drastic action.

Eva was born with deformed feet. They were short, stubby, and misshapen. As she grew older, her body was bending forward, causing curvature of the spine, and arthritis was developing.

A year or so went by and a visit to another doctor's office. After careful examination, this doctor told her virtually the same story. There was another visit to the rehabilitation office, and more tears.

After serious thinking of her future and her problems, she called the doctor and said, "I'm ready for surgery." The operation was successful, and, in a few months, Eva was ready for two artificial legs. Before surgery, Eva stood about five feet in height. When the limb maker made her artificial legs, he increased her height by about five inches to make her about the average height of other girls her size and age. On these legs Eva put her first new pair of high-heeled shoes. Up to the time of surgery Eva had only worn small, flat-heeled children's shoes.

(For Course 7, lesson of December 3, "Heber J. Grant, the Seventy-ninth President"; for Course 13, lesson of November 19, "Responsibility"; for Course 27, lesson of November 12, "Losing Oneself"; and of general interest.)

\*Dr. Harmon is the State Director of Vocational Rehabilitation in Utah, a position which he has held since 1938. He received his B.S. degree from Utah State University in 1918, his M.S. degree from Brigham Young University in 1928, and his Ph.D. degree from Iowa State College in 1932. He is a member of Phi Delta Kappa and Gamma Sigma Delta National Honor Societies. He is a member of the Utah Rehabilitation Association, the National Rehabilitation Association, the International Society for the Welfare of the Disabled, and the National Rehabilitation Association, in which he has filled several offices, as well as the national president. He is presently state chairman of the Governor's Committee on Employment of Handicapped. He is a member of several Utah associations which are dedicated to the welfare of handicapped persons and has received special citations from the National Rehabilitation Association, the President's Committee on Employment of the Handicapped, and the State Society of Crippled Children and Adults. Dr. Harmon is chairman of the General Committee of the Monument Park Second Ward, Monument Park Stake. He and his wife, Minnie Oberhansley Harmon, are parents of four sons.

On the afternoon of the day Eva was fitted with her new legs and shoes, she walked out of the limb maker's shop without crutches or a cane and attended a party sponsored by the Rehabilitation Division for handicapped persons.

"Eva, Eva," up went a chorus of shouting voices. Her friends clustered around to greet her and could hardly believe their eyes to see her so tall, straight, and walking on two artificial legs. There was joy in the group for everyone. With a spark of determination in her voice, a glint in her dark brown eyes, Eva said, "I'm going to walk as well as anyone."

Eva took dancing lessons. The Rehabilitation Director concluded that if a person with artificial legs could dance with grace and ease, they could also walk with poise and grace. As time has passed, Eva and her husband have enjoyed evenings on the dance floor. It would be difficult for the average person to guess that Eva has two artificial legs.

Walking up and down stairs as normal persons do was one of the most difficult tasks for this young lady to master, but she did it.

Since before her marriage, Eva has worked regularly as a professional secretary. She and her husband have two children. She is a living example for disabled persons and feels that they should have the determination to make the best possible adjustment of their physical limitations. Having two artificial legs is but a slight handicap to Eva as she lives a happy, normal, and useful life with her husband and children.

• • •

## Keeper of His Brother

The lady of the house answered the door bell and stood aghast as she heard a man's voice say, "We are your ward teachers."

"Well, I'll be darned," said the lady. On her doorstep were two grown men, Clyde on the back of his brother, Morgan, being carried piggy-back.

Piggy-back riding has been the regular mode of travel for these two men for more than thirty-five years. Clyde had polio when he was two years old and has never walked since that time. He wears a roller skate on one foot, his other leg encircling the roller skate; and, in a sitting position, he propels himself around with his hands touching the floor.

The team of horses in the hay field suddenly bolted. There was shouting by the hay hands.

# that's important

Morgan, age 7, had fallen off the load of hay onto the horses' backs, then tumbled to the ground, where he was run over by the wagon. He received a brain concussion, which partially paralyzed the right side of his body permanently. During the summers Morgan has pulled Clyde around in a little wagon and, in winter, a sled was used. At school and other places, Clyde would be carried on Morgan's back. At school, Church, and play, the two boys were constant companions.

After graduation from high school, there came the big question, "Where can these boys find employment?"

Employers shook their heads; they were very critical and said, "What can they do?"

The rehabilitation counselor kept saying, "Look at their abilities and not their disabilities."

Days passed as the counselor called on one prospective employer after another. Finally one employer said, "I'll take Clyde on a 30-day trial period." That was in 1939. Clyde is to this day (October, 1961) on the same job repairing office machines for the college and local business houses. Morgan worked in a hospital as an orderly all during World War II and is presently a fruit grower.

People often are interested; they want to help disabled people. One lady wanted to buy Clyde a wheel chair. Another said, "I know someone who can cure you." Another said, "Are you a cripple?" At Grand Canyon two little boys came up to them and one said, "Why do you wear a roller skate?" The other boy said, "Mommy told you not to ask that question."

These men, now around forty years of age, enjoy life, drive their own cars, go and do many things others do. Both have girl friends and relax in social life. They are gainfully employed and pay income taxes. They have conquered their handicaps.

• • •

## The Days Are Too Short

A charming young lady, living at home with her parents, types on an electric typewriter using a stick in her mouth with which to strike the keys. Her name is Carol.

She had polio several years ago, which has left her completely paralyzed with the exception of the partial use of the fingers on her left hand. She can talk and move her head. She moves about her home and neighborhood in an electric wheel chair. Is she helpless? Not Carol.



*Through rehabilitation and determination, Carol is once again able to work and to lead a happy and useful life.*

She says, "People try to do too much for me." Carol concluded by saying, "Only my Church and my faith in God has helped me through this crisis."

Carol had graduated from high school and was employed as bookkeeper in a bank when she contracted polio. The disease was severe. She was in an iron lung and almost totally helpless for 30 days. She became despondent, frustrated, and discouraged after having lived an active life. She could not do a thing to help herself. Her persistent crying only added to her emotional troubles.

The Polio Foundation sent her to Georgia Warm Springs for treatment, training, and fitting with appliances that aided her in feeding herself and taking care of some personal needs of daily living.

Upon her return home she wanted to be doing something. The State Vocational Rehabilitation counselor, with the aid of the telephone company, the Salt Lake Area Vocational School, Lions Club, Beta Sigma Phi, LDS Church organizations, Polio Foundation, and many others cooperated in getting an electric typewriter, hydraulic lift, exerciser for her legs, and many other necessities. Priesthood members remodeled the home to make the rooms more adequate for one who uses a wheel chair.

The days are too short now for Carol. Many times she works from 10 o'clock in the morning until 10 o'clock in the evening. She does typewriting with the stick and some use from the left hand, some bookkeeping for a businessman, some T.V. program checking, and secures magazine and newspaper subscriptions by phone.

Carol attends Church, goes to shows, meetings, social parties, and goes shopping. She lives as normal as possible.

*(Concluded on page 355.)*



# Effective Sunday School Teaching

by General Superintendent George R. Hill

WILL each of you as you read this article think of the Sunday School teachers you have had? Which of them do you remember with happy memories? From which of the classes are you unable to recall either the Sunday School teacher's name or the subject considered in the course?

I can recall but two of my Sunday School teachers. One was a gray-haired Pioneer mother who loved boys and who always had a challenging assignment for her 8- and 9-year-old boys. "Aunt Bine" we called her. The other was my Book of Mormon teacher when I was 10. He made the Book of Mormon characters live. I cannot now recall any other teachers by name nor what subject they taught me. But I shall always remember with joy the "pats on the back" from each of those two teachers after I had "spoken my piece."

Effective teaching is much more than giving the lesson listed in the manual for the day, however well-organized that lesson may have been.

To be an effective teacher, we must know our pupils intimately. Particularly is that necessary now that we have so many new converts coming to Sunday School.

To keep these children, as well as adults, interested and coming, we make them feel welcome and wanted not only by the teacher, but by the class officers and members. These officers should be organized and functioning in every Senior Sunday School class.

Once each month the teacher should give the roll to the secretary of the Sunday School so that additions may be added as the ward clerk gives them to the Sunday School secretary.

It is the teacher's responsibility to get well-acquainted with every new member of the class

and give the names to the class officers so that a warm welcome can be given to each.

I would recommend, in addition, that all teachers would again see the 1958 Sunday School Convention film, "Feed My Sheep." I have seen this film 39 times and have enjoyed it and been motivated by it every time. This film shows what is necessary to do really effective teaching of hard-to-get "Ray Grants," of whom there may be several in your particular class enrollment.

The enrichment which a teacher can use most effectively should be so chosen as to bring out the strong traits of the new member and give the teacher the opportunity of indirectly calling attention to those traits.

Because the adult converts will go to the Gospel Essentials class, and since these may be joining that class each month as the stake missionaries make new converts, teachers of this course should be meticulous in getting the new names each month or oftener. These new converts will be looking to this class particularly for the fellowship and genuine friendship so needed in the new environment in which they have chosen to work. The class officers as well as the teacher should be very solicitous of the happiness and cordiality in this particular class.

Truly the effective teacher needs to know and plan for much more than the objective of the lesson of the day and the organization of the material and its enrichment so as to reach the objective. The real teacher will express in word and act the love felt for every member and the appreciation that members like to have shown at each and every response and assignment filled by them. Love is the essence of great teaching. It and expressed appreciation for every pupil participant are the things that make teachers long remembered.

(For Course 23, lesson of October 1, "The Calling of a Teacher"; and for all Sunday School teachers and administrators.)





Ruth and Boaz



Ruth and Boaz



Ruth and Boaz



Ruth and Boaz



Ruth and Boaz



Ruth and Boaz



Ruth and Boaz



Ruth and Boaz

## "Ruth and Boaz"

### THE STORY

Because of a famine in the land of Bethlehem, Elimelech, his wife, Naomi, and sons, Mahlon and Chilion, went to the country of Moab to find food. Moab was two or three days' walk from Bethlehem, and here in this fertile land they could live until conditions improved in their own country.

Even so, the move was going to be a hardship for them. The people of Moab did not worship God as the Israelites did. They worshiped idols.

Naomi's husband died in Moab. When her sons grew to manhood, they married Moabite women named Orpah and Ruth. After they had lived in Moab several years, Naomi's sons, Mahlon and Chilion, died. Now Naomi was left without husband or sons, and her sorrow was very great. Hearing that the famine was over in Bethlehem, she decided to go back to her former home; for she was poor and alone. Her daughters-in-law were determined to go with her because they loved her very much. The three had begun the journey to Bethlehem when Naomi cautioned her daughters-in-law. She said to them, ". . . Go, return each to her mother's house: the Lord deal kindly with you, as ye have dealt . . . with me."

Then she kissed them; and they lifted up their voices and wept.

Then the two young widows made up their minds what to do. Orpah kissed her mother-in-law and started back to her own people. Ruth clung to Naomi and would not leave her. Naomi said, ". . . Behold, thy sister in law is gone back unto her people, and unto her gods: return thou after thy sister in law." But Ruth, in some of the most beautiful words of love in the scriptures, said to Naomi:

. . . *Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God.*

When Naomi saw that Ruth was determined to go with her, they started on their way to Bethlehem. When they reached their destination, the people of Bethlehem were surprised, ". . . Is this Naomi?" they said. They hardly recognized their former friend and neighbor, because intense sorrow had changed her appearance so much.

It was the beginning of the harvest season in Bethlehem. The reapers would cut the ripe grain with their sickles and make it into bundles. Ruth said to Naomi, ". . . Let me now go to the field, and glean. . ." It was the custom and right of any poor person to do so. It happened that Ruth started to glean on a portion of land that belonged to Boaz, a wealthy man and a kinsman of Naomi. Boaz saw her gleaning and inquired about her, asking his servants who she might be. They told him that she was the Moabitish damsels that had come with Naomi from the land of Moab. The servants also told him that Ruth had come early in the morning, worked hard during the day and rested little.

Boaz complimented her for helping her mother-in-law and for leaving her own people and coming to a strange land.

Then Ruth said, ". . . Let me find favour in thy sight, . . . for that thou hast comforted me, and for that thou hast spoken friendly unto thine handmaid, . . ."

(Concluded on opposite back of picture.)





## "Ruth and Boaz"

### THE STORY (Concluded)

Boaz told his harvesters to let Ruth glean among the sheaves and to leave extra grain for her.

That night Naomi told Ruth that Boaz was related to Naomi's husband. Ruth was happy to be treated so kindly and she stayed gleaning in the fields of Boaz during the harvesting of the barley and wheat.

Naomi sent Ruth to Boaz who was at the threshing floor. Ruth was urged to speak to Boaz about their kinship and ask him to treat them kindly for the sake of her husband and father. She said to him, ". . . spread . . . thy skirt over thine handmaid; for thou art a near kinsman." This, in effect, was equivalent on Ruth's part of asking Boaz to marry her so that he would be her protector and guardian.

This Boaz promised to do, for he had seen what a fine worker she was, how good she had been to Naomi, how sweet and quiet she was, and he loved her, too. He gave Ruth six measures of barley and said, ". . . Go not empty unto thy mother in law."

There was another kinsman closer than Boaz who had the first right by law to buy Naomi's land and to marry Ruth. As he discussed the matter with Boaz, this kinsman renounced his right to do this.

Perhaps he was afraid that he would die even as he thought Mahlon and Chilion had died — for marrying Moabitish women. He was perhaps afraid, too, that a son by Ruth would be heir to any land he had just acquired.

*So Boaz took Ruth, and she was his wife: . . . and she bare a son.*

*And the women said unto Naomi, Blessed be the Lord, which hath not left thee this day without a kinsman, that his name may be famous in Israel.*

*And he shall be unto thee a restorer of thy life, and a nourisher of thine old age: for thy daughter in law, which loveth thee, which is better to thee than seven sons, hath born him. And Naomi took the child, and laid it in her bosom, and became nurse unto it.* (See Ruth 1-4.)

Among the descendants of this son (Obed) were King David and Mary, the mother of Jesus.

—Hazel W. Lewis.

### THE PICTURE

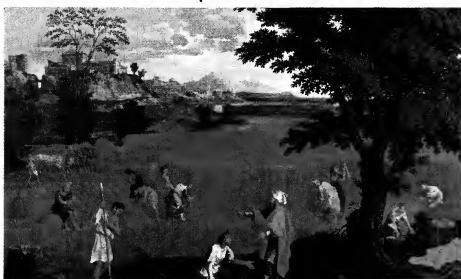
This scene in the grain field of Boaz was painted by Nicolas Poussin, an artist of the French school who lived from A.D. 1594 to 1665. It is a sunny summer harvest day. A tree at the right shades refreshments for the workers. Some are seen in the center cutting grain and tying it in sheaves. At the left, a team of five horses is walking over the grain to thresh the kernels from their husks.

Standing in the foreground, Boaz wears fine clothing which suggests his wealth. Ruth, a new gleaner in his field who came from a pagan country, kneels before him, perhaps wondering whether he will accept an outsider as a daughter-in-law of his kinswoman, Naomi. Ruth's loyalty and devotion to her mother-in-law impresses Boaz, and he arranges to take care of both Ruth and Naomi.

—Virgil B. Smith.



Ruth and Boaz



Ruth and Boaz



Ruth and Boaz



Ruth and Boaz



Ruth and Boaz



Ruth and Boaz



Ruth and Boaz



Ruth and Boaz



# Ruth and Boaz

A PICTURE STORY BY MARIE F. FELT



*"... I pray you, let me glean and gather after the reapers among the sheaves; so she came, and hath continued even from the morning until now, . . ."*

LONG time ago there lived a lady named Ruth. A dear lady named Naomi was her mother-in-law and Ruth loved her very much. Naomi was very sad. She was sad because her husband and her two sons had died. One of the sons had been Ruth's husband. Ruth was lonely, too; but she tried to forget her loneliness in helping others. She did everything she could think of to try to make Naomi happy, but it seemed that Naomi grew more and more sad.

One day Naomi told Ruth that she was going back to her old home in Bethlehem to live. She wanted to be with her own people. Ruth began to think that she might never see Naomi again. She loved her so much that she could not bear to leave her. So she decided that if Naomi went to Bethlehem, she would go with her.

This happened such a long time ago that there were no trains nor automobiles in which to ride. They had to walk all the way. When Naomi and Ruth started out, Orpah went with them. She was also Naomi's daughter-in-law. She, too, loved her late husband's mother. After they had walked for some time, Naomi began to think how hard it would be for these young women in a strange land, so she said to them, ". . . Go, return each to her mother's house: the Lord deal kindly with you, as ye have dealt . . . with me." (Ruth 1:8.)

Orpah kissed Naomi good-by and left her, but Ruth put her arms around her neck and clung to

her. She did not want to leave her. Then she said:

*". . . Intreat me not to leave thee, or to return from following after thee: for whither thou goest I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God, my God. (Ruth 1:16.)*

How happy Naomi was when she heard Ruth say this!

So they traveled on together, walking many miles over the hills and across plains, until they came to the little town of Bethlehem. They saw beautiful fields of ripened grain. In many of the fields they saw reapers already at work, cutting and tying barley into bundles. They saw the people who were poor, gathering what the reapers had left.

The two women had very little to eat. But Ruth thought of a way to help. She went into the fields and picked up stalks of grain that were left by those who cut them. It was hard work; but she worked on gladly because she wanted to get food for Naomi and herself.

One day while Ruth was gleaning, the owner of the field, whose name was Boaz, came to see how the reapers were working and getting along. He saw this young lady gleaning, and he asked one of the workers who she was. The worker answered:

*". . . It is the Moabitish damsel that came back with Naomi out of the country of Moab: And she said, I pray you, let me glean and gather after the reapers among the sheaves; so she came, and hath*

(For Course 1a, lesson of November 12, "We Share with Others"; and of general interest.)

*continued even from the morning until now, . . .*  
(Ruth 2:6, 7.)

So the master called Ruth to him and told her to come every day if she wished and gather grain from his field. He invited her also to have dinner with his workmen and to eat some of the corn and bread that he gave them.

Ruth bowed before Boaz and asked:

*. . . Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I am a stranger? And Boaz answered and said unto her, It hath fully been shewed me, all that thou hast done unto thy mother in law since the death of thine husband: and how thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore. (Ruth 2:10, 11.)*

As he walked across the field, he stopped and told the reapers to let Ruth gather barley that was dropped and also to let some extra pieces fall for her. So each night Ruth brought home the barley and made bread for Naomi. Naomi's sad heart was made less unhappy.

Boaz often watched Ruth at work and thought how good and beautiful she was. One day he asked her to be his wife and to come to live with him in his fine home. Then how happy they all were. But the happiest day of all was when Heavenly Father sent Ruth and Boaz a dear little baby boy. Naomi was very happy at this, and when she held him in her arms, she thanked our Heavenly Father for His good gift to them.

#### How To Present the Story:

In this issue of *The Instructor* are 16 small reproductions of the center spread picture, "Ruth and Boaz." On the back of each is printed a scripture which describes the incident portrayed in the picture.

After having presented the story of Ruth and Boaz, using the center spread picture to tell the story, the teacher may give each child in her class one of the small, colored duplicates. These can be taken home and will help the children to remember the story and understand the message of the lesson.

The pictures may be mounted on colored construction paper before they are given to the children. This will help to protect the pictures. If the children are keeping Sunday School scrapbooks, the pictures may be placed in them, with or without the construction paper mounting.

To mount the pictures, apply paste on the small unprinted area at the top of the picture back. This will allow the picture to be raised as if on a hinge so that the printing on the back can be referred to later.

For those teachers whose classes number more than sixteen students, additional copies of *The Instructor* may be purchased from the Sunday School office, 50 North Main Street, Salt Lake City 11, Utah, for 35 cents a copy; or additional sheets of these pictures which are not being used by other members of your ward may be obtained.

• • •

#### THE CHRISTIAN PERSON DEMONSTRATES QUALITIES OF MATURITY *(Concluded from page 837.)*

ask himself in this connection is: "How would what I am about to say affect me if I were this person?"

3. People often learn the most when they are personally involved or have the responsibility for presenting an idea. The student who is forced to work a problem in mathematics has to know the principles in order to work the problem. A student of English who writes a theme discovers a great deal that he would not know by merely talking about it. This is not to imply that one must do evil in order to understand evil.

One who is really socially mature has learned how to complement the lives of other people.

When all the members of a group are able to complement each other, there develops a feeling of oneness or group spirit. Everyone realizes that he is able to achieve more by being a member of such a group than he could if he were by himself. Any one who has experienced this kind of satisfaction has known one of the greatest of human experiences.

Maturing is a never-ending process, but only those who make it part of their lives can experience the fullest measure of joy in this life and expect "to become His son or daughter" and thus be worthy to live in His presence in the life to come.



## Prepare Them for Participation

*by Addie J. Gilmore*

Comfortably seated behind the 3-year-olds in the Junior Sunday School chapel were the 4-year-old children of Course 1a.

This Sunday morning was a special one for them. They were to participate in the worship service.

Eagerly watching the leaders on the stand and turning to look for encouraging smiles from their teacher, they caught the feeling of assurance, love, order and self-confidence they were searching for.

For several weeks in the classroom their teacher had carefully planned for and prepared them for this occasion. All of the material to be presented had originated from their lessons, discussions, and classroom experiences.

Short simple passages of scrip-

ture had been memorized with meaning and understanding. Now they were to be shared in the worship service.

Realizing that children are both dependent and independent and that they gain self-confidence in working together, the teacher encouraged a small group to say a prayer poem.

Two mature self-confident children had volunteered; one to pray, the other to say the sacrament gem.

As the lovely prelude music softly came to a close, leaving a spirit of calmness and reverence, the worship service began.

Wide-eyed with interest and readiness, the 4-year-olds of Course 1a eagerly awaited their turns to participate. Encouraged by nods from the teacher, their

presentations were made with reverence and confidence.

Their voices were clearly heard, their messages distinctly spoken. They knew where to stand, for they had practiced together in the chapel the Sunday before during part of their class time.

With pride and satisfaction, the teacher smiled as they finished. She was deeply impressed that children learn to worship, not only from observation—hearing, seeing, and watching others—but also from participation—the doing, feeling and living of spiritual experiences.

With a careful selection of appropriate material, used with wisdom and understanding by the teachers, 4-year-old children can learn to worship through participation.

**SUPERINTENDENTS**

# The Superintendent as class supervisor

I dropped into a class of teen-agers at Sunday School the other day. The superintendent of the school was there. He was observing. This seemed to me to be most appropriate. This superintendent knew what to look for. He had prepared himself for the visit.

By a quick reference to John T. Wahlquist on *Teaching as the Direction of Activities*, he found the following statement:

*Most disciplinary problems are the fault of the subject matter or the method of presentation. Violation of the laws of learning . . . brings a natural penalty. Most of the trouble arises from the fact that the teacher does all the work, and students are given no chance for self-expression.<sup>1</sup>*

Now he had to decide if this class met the test of a good learning situation.

Two students had been assigned portions of the lesson. They were ready, and the others seemed eager to hear what they had to say.

These expressions provoked many questions

<sup>1</sup>John T. Wahlquist, *Teaching as the Direction of Activities*, 1936; Deseret Sunday School Union, Salt Lake City, Utah; page 172.

## Memorized Recitations

for Dec. 3, 1961

To be memorized by students in Courses 7 and 13 during October and November, and recited in the worship service December 3 (taken from Course 7, *History of the Church for Children*, and Course 13, *Principles of the Restored Church at Work*).

### COURSE 7:

"And blessed are all they who do hunger and thirst after righteousness, for they shall be filled with the Holy Ghost."

—3 Nephi 12:6.

### COURSE 13:

". . . For unto whomsoever much is given, of him shall be much required: . . ."

—Luke 12:48.

## The Deseret Sunday School Union

GEORGE R. HILL, General Superintendent

DAVID LAWRENCE MCKAY, First Assistant General Superintendent; LYNN S. RICHARDS, Second Assistant General Superintendent; WALLACE F. BENNETT, General Treasurer; PAUL B. TANNER, Assistant General Treasurer; RICHARD E. FOLLAND, General Secretary

### MEMBERS OF THE DESERET SUNDAY SCHOOL UNION BOARD

George R. Hill  
David L. McKay  
Lynn S. Richards  
Wallace F. Bennett  
Richard E. Folland  
Lucile S. Sherry  
Marie F. Neff  
Gerrit de Jong, Jr.  
Earl J. Glade  
A. William Lind  
Archibald F. Bennett  
Kenneth S. Bennion  
J. Holman Waters  
H. Aldous Dixon  
Leiland H. Johnson  
Alexander Sorenson  
Lorna C. Alder  
A. Parley Bates

William P. Miller  
Ralph B. Keele  
Vernon J. LeeMaster  
Claribel W. Aldous  
Eva May Green  
Melba Glade  
Addie L. Swapp  
W. Lowell Castleton  
Henry G. Hansen  
Carl J. Christensen  
Hazel F. Young  
Florence S. Allen  
Beth Hooper  
Wilford C. Burton  
Asahel D. Woodruff  
Reed H. Bradford  
Frank S. Wise

Clair W. Johnson  
Delmar H. Dickson  
Clarence Tyndall  
Wallace G. Bennett  
Addie L. Swapp  
Cornille W. Halliday  
Margaret Hopkinsin  
Mina Rasband  
Edith M. Nash  
Mabel A. Parkerley  
Minnie E. Anderson  
Henry L. Isachsen  
Alva H. Parry  
Bernard S. Walker  
Harold C. Dent  
Paul B. Tanner  
Catherine Bowles  
Raymond B. Holbrook

Joseph Fielding Smith, Jr.  
Lorin F. Wheelwright  
Fred W. Schwendiman  
Lewis J. Wallace  
Daniel A. Keele  
Clarice E. Wonnacott  
Lucy Pico  
Arthur D. Browne  
J. R. Ross  
Robert D. Thomson  
George H. Fudge  
Howard S. Bennion  
Herald L. Carlson  
Oscar C. Robinson  
Keith R. Oates  
Robert F. Gwilliam  
Dale H. West  
Bertrand F. Harrison

Willis S. Peterson  
Gredon L. Nelson  
Thomas J. Farmley  
Jane L. Hopkinson  
Oliver R. Smith  
G. Robert Ruff  
Anthony J. Bentley  
Marvin J. Larson  
John S. Boyden  
Golden L. Berrett  
Marshall T. Burton  
C. Derek Harland  
Edith B. Bauer  
David H. Yarn, Jr.  
Elmer J. Hartvingsen  
Donna D. Sorensen

RICHARD L. EVANS, HOWARD W. HUNTER, Advisers to the General Board.

## Answers to Your Questions

### Is Kneeling Permissible in Prayer Meeting?

Q. Is it permissible to kneel for the prayer in the Sunday morning prayer meeting?

—Monterey Bay.

A. Yes. This practice has been followed in wards where the proper facilities are available. It has been suggested, however, that those gathered do not arrange themselves in a formal circle.

### Do Parents of Children under 3 Attend Sunday School?

Q. Are mothers expected and urged to come to Sunday School and bring their cradle roll children with them?

—Rexburg Stake.

A. Yes. "Parents who come to Sunday School with children too young for Course 1 should have an opportunity to study the Gospel." There are five plans suggested on pages 88 and 89 of the 1961 *Sunday School Handbook*. When the superintendency provides no other class or facility, children may attend in the class of their parents. A Parent and Child class is especially designed for

this situation. In some wards with a preponderance of young married couples, children 2 years of age, still too young to be placed in Course 1, have been offered elementary religious topics. (See the 1961 *Handbook*, chapter 20, page 88.)

### With Which Hand Is the Sacrament Taken?

Q. Should young children be taught to take the sacrament with the right hand?

—St. George Stake.

A. Yes. While we know of no definite ruling by the First Presidency, it is certainly a well-established practice in the Church for the right hand to be used. It is proper to teach our young people that it is preferable to use the right hand in partaking of the sacrament. (See Joseph Fielding Smith, *Answers to Gospel Questions*, Vol. I, 1957; Deseret Book Company, Salt Lake City, Utah; pages 154-158, and note in August, 1961, *Messenger*.)

—Superintendent Lynn S. Richards.

• • •

### TO LET HIM KNOW (Concluded from page 333.)

I'd like to do the big things and  
the splendid things for you,  
To brush the gray from out  
your skies and leave them only blue.  
I'd like to say the kindly things  
that I so oft have heard,  
And feel that I could rouse your soul  
the way that mine you've stirred.

I'd like to give you back the joy  
that you have given me,  
Yet that were wishing you a need  
I hope will never be;  
I'd like to make you feel as rich  
as I, who travel on  
Undaunted in the darkest hours  
with you to lean upon.

I'm wishing at this Christmas Time  
that I could but repay  
A portion of the gladness  
that you've strewn along my way;  
And could I have one wish this year,  
this only would it be:  
I'd like to be the sort of friend  
that you have been to me.<sup>5</sup>

—Edgar A. Guest.

Father, we thank thee for the night,  
And for the pleasant morning light,  
For rest and food and loving care,  
And all that makes the world so fair.  
Help us to do the things we should,

<sup>5</sup>"A Friend's Greeting," from *A Heap o' Livin'*; The Reilly and Lee Company, Chicago.

And be to others kind and good,  
In all we do, in all we say,  
To grow more loving every day.<sup>6</sup>

—Rebecca Weston.

I love my Heav'nly Father  
Tho' him I cannot see,  
But ev'ry time I pray to him  
Then he is near to me.

And he will gladly help me  
In all my work or play,  
If I will but remember  
To ask him ev'ry day.<sup>7</sup>

—Moiselle Renstrom.

### In Prose

"Blessed are they who have the gift of making friends, for it is one of God's best gifts. It involves many things but above all, the power of going out of one's self, and appreciating whatever is noble and loving in another."<sup>8</sup>

"So long as we love, we serve. So long as we are loved by others I would almost say we are indispensable; and no man is useless while he has a friend."<sup>9</sup>

<sup>6</sup>Rebecca Weston, "Father, We Thank Thee for the Night," *The Children Sing*, No. 41.  
<sup>7</sup>Moiselle Renstrom, "I Love My Heavenly Father," *Sermons and Songs for Little Children*, Deseret Book Company, Salt Lake City, Utah; page 16.  
<sup>8</sup>Elbert Hubbard's *Scrap Book*; William H. Wise and Company; Raycroft Distributors, New York.  
<sup>9</sup>From Elbert Hubbard's *Scrap Book*.

# The sacrament is a holy ordinance

by Lewis J. Wallace

## That His Spirit May Be with Us

The ultimate objective of the Lord in establishing the sacrament as an ordinance of the Church is clearly stated in the language of the sacramental prayers. It is to provide a uniform method whereby the people of His Church, all those who shall believe and be baptized in His name (see *3 Nephi* 18:50), may ". . . always have his Spirit to be with them. . ." (*Doctrine and Covenants* 20:77.)

What is this method by which the Lord hoped to persuade the people of His Church always to be worthy to "have his Spirit to be with them"? It is quite simple. And its very simplicity testifies to its beauty and divinity.

If men truly remember the Saviour, they will take upon themselves His name, and they will keep His commandments. And if they do this, they will "always have his Spirit to be with them."

## An Ordinance Originated by the Saviour

To accomplish this, the Lord has told the Church to meet together often (see *Doctrine and Covenants* 20:75), prepare some simple emblems representative of the body and blood of the Saviour, present them before the Father in humble prayer and ask that they be blessed to the souls of all those who partake of them.

Nephi records the language of the Saviour Himself when He visited the inhabitants of the American continent after His resurrection:

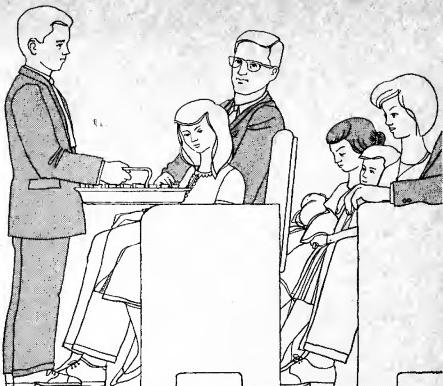
*And this shall ye do in remembrance of my body, which I have shown unto you. And it shall be a testimony unto the Father that ye do always remember me. And if ye do always remember me ye shall have my Spirit to be with you. (3 Nephi 18:7.)*

That statement was made by the Saviour after He had taken bread and blessed it and given it to the multitude to eat. And after He had likewise blessed the wine and had given it to them to drink, He said:

"And I give unto you a commandment that ye shall do these things. . ." (*3 Nephi* 18:12.)

What the Saviour did and commanded in this respect, He had done and commanded at the Last Supper, just prior to His crucifixion:

(For teachers of Course 3, lesson of December 10, "The Sacrament Is the Remembrance of Jesus"; for teachers of Course 5, lesson of December 17, "The Sacrament Is a Reminder"; and of general interest.)



*And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body.*

*And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it;*

*For this is my blood of the new testament, which is shed for many for the remission of sins. (Matthew 26:26-28; see also Mark 14:24.)*

That which is important in the ordinance is further emphasized in modern revelation where the Lord points out that it makes no difference what is used as the symbol. The important thing is the "remembering," with an eye single to His glory:

*For, behold, I say unto you, that it mattereth not what ye shall eat or what ye shall drink when ye partake of the sacrament, if it so be that ye do it with an eye single to my glory—remembering unto the Father my body which was laid down for you, and my blood which was shed for the remission of your sins. (*Doctrine and Covenants* 27:2.)*

Modern revelation also points out a most important benefit resulting from the faithful performance of the ordinance and at the same time states the requirement:

*And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day. (*Doctrine and Covenants* 59:9.)*

## Do Not Partake Unworthily

When we partake of the sacrament, do we really remember the Saviour? More than that, do we *always* remember Him? Do we renew our covenants and actually witness to our Father in heaven that we are willing to take upon ourselves the name of His Beloved Son? And do we keep His commandments which He has given us? If we do not, are we entitled to have His spirit to be with us? Are we worthy to partake of the sacrament?

There is an injunction in the scriptures against partaking of the sacrament unworthily, which we might well ponder:

*For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.*

*For this cause many are weak and sickly among you, and many sleep. (I Corinthians 11:29, 30; see also 3 Nephi 18:28-30.)*

We can expect the Spirit of our Lord to be with us only if we are worthy to have it; and we can be worthy to have it only by always remembering Him and by bearing witness to our Father in heaven that we are willing to take upon ourselves the name of His Beloved Son, and by keeping His commandments which He has given us.

The offer of the Lord is, evidently, ever present. It is ours for the asking. He will give it to us if we will receive it. The giving is in vain if there is no receiving.

As an evidence of how difficult it is to remember the Saviour *always*, let us check ourselves consciously from time to time during the week. Then check ourselves particularly during the very few minutes which elapse while the sacramental ordinance is being administered. Can we remember the Saviour during that brief period? What do we think about during the administration of the sacrament?

Do we pay attention to the language of the sacramental prayers as they are being uttered? Have we memorized the words of those beautiful prayers? Do we know their real significance? Do we know what they mean?

Are we aware that when we partake of the sacrament we are renewing all of the covenants we have made? Do we actually and consciously renew all our covenants? Do we think about them at all?

With what spirit do we approach the sacramental service? What is our attitude? What do we take to that service? What do we take away from it? The spirit giveth life! With what spirit do we attend? With what spirit do we leave? Have we really remembered the Lord, our Saviour, and taken upon ourselves His name and kept His commandments, that we might have His Spirit to be with us? Or have we merely attended a sacred ritual in a routine sort of way, more or less unthinkingly, heedless of any real significance attached to it?

Consider the language and the meaning of the sacramental prayer on the bread in such phrases as the following:

*And witness unto thee, O God, the Eternal Fa-*

*ther* — here we are bearing witness, affirming, solemnly stating, covenanting and agreeing with our Father in heaven, who can read our very thoughts and understand the true intent of our hearts.

*That they are willing to take upon them the name of thy Son* — here we are furthering our agreement and covenanting that we are willing to take upon ourselves the name of Christ with all its implications and meanings, and to be followers after Him and to be one with Him in purpose and deed.

*And always remember him* — here we are agreeing again that we will *always* remember Him — not just occasionally, not just on Sundays, not just once in a while, but *always* remember Him and do the things He has taught, the things He would have us do and think and say, the things that are consistent with His teachings and intent and purposes for us.

*And keep his commandments which he has given them* — here we are continuing our agreement that we will keep His commandments — all of them, not just the ones we happen to find pleasing; to keep the commandments which the whole of Christianity has been enjoined and admonished to keep, and which, if kept, would change the entire Christian world for the better and pave the way for the ultimate peace we seek.

*That they may always have his Spirit to be with them* — here is the ultimate objective of the entire ordinance, the purpose for it and the blessing which we will receive for making and keeping the covenant. We may always have the Spirit of the Saviour to be with us, to lead us in paths of righteousness and truth and bring us back into the kingdom of our Father in heaven, if we are worthy of it. This, then, must have tremendous significance for us — probably far more than we realize. To have the Spirit of our Lord and Saviour with us to go where we go, to walk where we walk, and to be with us always, is a transcendent thought. Thus, we would be out of the reach of the influences of evil and be well on the way to the perfection which the Gospel endeavors to persuade us to attain.

#### **Ours Is a Solemn Obligation**

Each time we attend a sacramental service, we have a solemn obligation to renew our covenants with the Lord, to witness to the Father that we are willing to take upon ourselves the name of His Beloved Son and always remember Him, and keep His commandments which He has given us, and to do it consciously, all to the end that we may always have His Spirit to be with us.



# A Hymn of Prayer

**Senior Sunday School Hymn for the Month of December**

"More Holiness Give Me," *Hymns—Church of Jesus Christ of Latter-day Saints*, No. 114; author and composer, Philip Paul Bliss.

The author and composer of this hymn was very popular some sixty years ago. Styles do change—as may be seen by the fact that some others of his hymns are rarely heard today. Examples of these are, "Wonderful Word of Life," "Almost Persuaded," "Let the Lower Lights Be Burning," and "What Shall the Harvest Be?"

Our present example is delightful, both as to words and melody. It is clearly a prayer. In every phrase, each member of the congregation is humbly seeking divine guidance in overcoming the commonplace, petty faults of mankind.

#### To the Chorister:

Let this hymn be sung reverently and thoughtfully by everyone, including the chorister. Its reflective nature obviously insures it against the boisterous style of recreational singing. It is different even from the spirited type of hymn. The thoughtful conductor will be at his most inconspicuous behavior while leading a hymn of this type. His beat will be smaller, less sharply defined—in a word, more conducive to the spirit of reverence. His entire physical make-up should be in keeping with the hymn's message.

The chorister is faced with a rather technical problem of conducting. The *tempo* is slow. The metronome marking shows the dotted quarter note equaling 50 beats per minute. The time signature is compound, being 12/8.

It is extremely difficult to beat slowly. This is especially true of metronome markings under 60; but it can be mastered with practice, especially when practiced in a group at preparation meeting.

In this particular hymn, the conductor should beat the conventional 4/4 pattern. There should be no sub-dividing of the beat, with the exception of the last measure. There it is necessary to beat the three subdivisions of the second beat in order to indicate clearly the *ritard*.

The secret of beating slowly is controlling the speed of the baton during the first part of each beat. The baton should never stop moving. Every chorister should practice speed control. He should beat as slowly as possible without actually stopping the baton movement. After considerable practice the chorister will find a metronome marking of 50 to be no problem.

#### To the Organist:

Let the organist prepare a registration having mostly eight-foot stops and few four-foot stops and no octave couplers. The pedal, with sixteen and eight-foot stops, should be played just as written in the bass, and not an octave lower as is sometimes done.

Play *legato* throughout, taking a short rest or "breath" at the close of each measure, just as the singers do. The time for every rest is to be taken from the final notes in the measures.

For an interesting interlude following the second stanza, play the first and last measures of the hymn.

Reminder: How many hymns can you play well from memory now? You might consult the music page in *The Instructor* for last July. The best musicians feel that a performer really does not know the music completely until he can play it without the help of the printed page.

—Alexander Schreiner.

## Junior Sunday School Hymn for the Month of December

"Christmas Night"; author, Nancy Byrd Turner; arranged by E. M. G. Reed; *The Children Sing*, No. 151.

Our Christmas hymn tells us the angels' story as heard by the shepherds on the hill.

It was a dark night. As the shepherds were "keeping watch over their flock," a bright light appeared in the sky. While looking at the great light, they saw an angel there. They were afraid.

*And the angel said unto them, Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people.*

*For unto you is born this day in the city of David a Saviour, which is Christ the Lord.*

*And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.* (*Luke 2:10-12.*)

Then many more angels appeared ". . . praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." (*Luke 2:13, 14.*)

This glorious night was the first Christmas in all the world and Jesus, the babe wrapped in swaddling clothes, was the first Christmas gift to the world from our Heavenly Father.

### To the Chorister:

"Christmas Night" may be introduced by the use of visual aids. Children will enjoy seeing pictures from the Christmas groups found in the flannel cut-outs for *The Children Sing*, Set No. 2.

It is interesting to observe that every measure of the piece begins with two short notes followed by one or two longer ones. It is important that choristers help boys and girls to pronounce words clearly and distinctly.

### To the Organist:

The lovely melody of this Christmas hymn should be played in a gentle, smooth manner, and at a moderate *tempo*. At times, the accompaniment gives the effect of bells ringing. The phrases are short.

Organists can give an artistic and meaningful performance of this piece if they will study the music and follow the phrase markings as indicated.

As the music will be new to many boys and girls, it is suggested that "Christmas Night" be used as a prelude during the period when the hymn is being taught to the children. Listening to the melody while the organist plays it will hasten the learning process.

The instrumental number for December is entitled, "Joy," as

found in the supplementary book, *Sermons and Songs for Little Children*, by Moiselle Renstrom; page 33.

The music of this piece is chordal in construction. All notes of both hands need to be played simultaneously and with the same degree of intensity, except for the second measure. In this measure, the three notes in the left hand may be emphasized more than the right hand, thereby creating an interesting melodic effect.

The joy, gladness and thankfulness we know at Christmastime may be reflected in the music we hear at this time of year. Many of the chords in this piece have bell-like sounds. When playing this as a prelude, play the chords in a beautiful, delicate manner so as to imitate the sound of bells in the distance.

*—Florence S. Allen.*

### December Sacrament Gems

#### FOR SENIOR SUNDAY SCHOOL

"O all ye that are pure in heart, lift up your heads and receive the pleasing word of God, and feast upon his love; . . ."<sup>1</sup>

<sup>1</sup>Jacob 3:2.

#### FOR JUNIOR SUNDAY SCHOOL

Jesus said:  
"If ye love me, keep my commandments."<sup>2</sup>

<sup>2</sup>John 14:15.

#### Music to Accompany December Sacrament Gems

ADAGIO

LEROY J. ROBERTSON

**R**EVEALING facts emanate from the various institutes held by the Sunday School General Board throughout the stakes of the Church.

For some time the Gospel Essentials committee has been concerned about the problem of inactivity in the ranks of many recently-baptized members. The awareness of this problem is more evident from the material and statistics in Superintendent George R. Hill's article, "Enlistment and Integration," published in the November, 1960, *Instructor*.

Frequently, at our institute sessions for Course 28-29, we have asked the question, "Are the recently-baptized members of your stake remaining active?" In most cases, the answers indicate an alarming percentage who have become inactive. The problem of inactivity is serious and could be alleviated if more support were given to the Gospel Essentials program.

The First Presidency has recorded the following statement:

*A Gospel Essentials class should be organized in every ward and branch Sunday School. This class is designed to provide help particularly for investigators, new converts, and newly reactivated people in our reactivation program.*

*The Sunday School General Board provides a regular study course for this class. Selection of a teacher and provision of facilities for this class are the responsibilities of the local Sunday School officers, under the direction of the bishopric or branch presidency.*

*Stake missionaries will make every effort to bring their new investigators and converts to this class for the instruction provided there, while the children in the family may go to classes provided for their respective ages.<sup>1</sup>*

It is an interesting fact that wards without an organized Gospel Essentials class report the largest percentages of inactivity among those who should attend a Gospel Essentials class. Course advisers and stake mission presidents plead for more cooperation in the development of this program.

Success can be attained. Many stakes are achieving excellent results through adherence to the Church Integration<sup>2</sup> and Gospel Essentials class programs. Two examples are worthy of note.

Mission President Arthur M. Bodine of Long Beach Stake offers us the following report:

"For some time after my call as stake mission president there was no fellowship (integration) program in action throughout the stake. The mission presidency took this up consistently in our meetings with the stake presidency and gradually

# A Cure for Inactivity

by Joseph Fielding Smith, Jr.

the program as now operating was evolved. In July of 1960 the first meeting was called on fast Sunday and all bishops of the stake were invited to come and bring their fellowship coordinators. All were requested to come in fasting and prayer. The program as it had been set up was presented to those present, and it was agreed to hold this meeting every fast Sunday. . . Since the original meeting, we have begun to invite all the stake missionaries to each meeting and, as is felt wise and necessary, any auxiliary heads we may feel need to have new knowledge and understanding of this program. At the meeting held Feb. 5, 1961, we invited the stake Sunday School superintendent and the stake leader for Course 29 to join us. With all present we went over the full program and intent of the Gospel Essentials class in detail with the entire group.

"The program we now use follows:

"Prior to each of our baptismal dates, the bishops are notified if anyone from their ward is to be baptized; and he or a counselor, along with the fellowship coordinators of that ward, are requested to be present. When they come to the font, the fellowship people are asked to bring Form FP-32, 'Guide to Happiness through Activity,' filled out to be presented to the new member(s). On the following day, after sacrament meeting and the confirmations, the bishops are asked to hold a meeting in their office, at which time the new member(s) meet all the ward auxiliary heads.

"At our meeting each fast Sunday the bishop and his fellowship coordinators are called upon individually by the stake president to report in detail as to the way in which this program is being carried out. They are asked to tell how many new members came into their ward in the last month, whether this meeting was held in the bishop's office, and whether Form FP-31, 'Membership Record Card,' has been filled out on each new member.

"This program has really begun to move, and I feel certain that all concerned are coming to a new understanding of our responsibilities to these new folks in the Church. At our February 5

<sup>1</sup>Handbook for Stake Missions, June, 1960.

<sup>2</sup>See (a) article entitled "New Program of Convert Integration," Melchizedek Priesthood section, *The Improvement Era*, September, 1958; page 656; and (b) "After Baptism, What?" *The Instructor*, May, 1961; page 154.

**Teacher Improvement Lesson, Monthly Preparation Meeting, December, 1961**

meeting, one of the bishops bore witness of the feeling of the Spirit's blessing in the meetings he's held in the office with these new members. I feel to bear witness myself of the inspiration we have felt behind this program."

President Bodine reported that the problem of inactivity among new members in his stake was negligible. These officers discuss progress and capabilities of new members. They review their respective assignments for the welfare of new members and methods for better correlation of their activities.

Several months ago, President Wendell J. Ashton of East Mill Creek (Salt Lake) Stake called us to inquire about the Gospel Essentials program. He put the program into practice by requesting organization of classes in each of the seven wards in his stake. The results were amazing.

The following is quoted from President Ashton's letter:

"In our East Mill Creek Stake we have found the Gospel Essentials class in Sunday School a most effective bridge between the time of conversion or reactivation to that of becoming full-fledged, active members of the ward. . .

"Our Senior Aaronic Priesthood seminars during the past two years have been in the fall — September through December. We have had in them gratifying participation and attendance. In past years, however, we have found an obstacle after the completion of these courses. It was wonderful for the senior members to enjoy a stake class with about seventy other senior members and their wives. But there was a real adjustment thereafter. . .

"As the 1959 Senior Aaronic seminar neared completion, the stake presidency and high councilman in charge of Sunday School (who is also chairman of the Senior Aaronic Priesthood Committee) decided to organize Gospel Essentials classes in all wards to bridge the gap. A meeting was called of representatives of the stake mission, Melchizedek Priesthood Committee, Senior Aaronic Priesthood

Committee and stake Sunday School superintendency. All agreed to support the Gospel Essentials program. It was agreed also to send invitations to prospective members of the class. Lists were provided by the various stake groups. . .

"Generally speaking, we have been pleased with the results. . . As a whole, they like the plan. We aim to continue it."

After a few weeks of experience with Gospel Essentials classes, President Ashton reported that nearly one hundred members of his stake had benefited, and much activity had resulted.

Recently President Ashton enthusiastically reported that a special meeting was held to increase interest in the Gospel Essentials program. The first week of follow-up after the meeting resulted in attendance of 20 members who previously were inactive.

Officers invited to attend the special meeting, other than the stake presidency and high council representatives, were all the elders' presidencies, Senior Aaronic secretaries, stake mission presidency, stake and ward Sunday School superintendencies, a representative from each bishopric, Gospel Essentials class teachers from each ward, ward enlistment directors, and the advisor to Course 28-29 of the Sunday School stake board.

Brother Ralph L. Self, adviser for Course 28-29, was appointed as the key man in the program to follow through with each organization. The entire program is centered around the Gospel Essentials class. Each organization was assigned to furnish Brother Self five names of totally inactive members or prospective members for a Gospel Essentials class. Brother Self reports that each week since the program started, an average of 10 per cent of those invited by mail have joined their respective classes.

President Ashton further stated that the stimulated interest in the program enabled 25 former members of the Senior Aaronic Priesthood to make themselves ready to take their wives to the temple.

\* \* \*

**PHOTO AND ART CREDITS**

*H. Armstrong Roberts*; photo; Outside Front Cover.  
*C. J. Fox*; art; 325.  
*Edward D. Maryon*; art; 328, 343, 348.  
*Alvin Gittins*; art; 331.  
*William M. Johnson*; art; 334, Outside Back Cover.

*Sherman T. Martin*; art; 337, 346, 350, 359, layouts.  
*Millet Brothers*; Mesa, Arizona; photos; 338, 339.  
*Ralph T. Clark*; photo; 342.  
*Harold T. Kilbourn*; art; 345.  
*Nicolas Poussin*; art; Center Spread.

*Harris and Ewing*, Washington, D.C.; photo; 334.  
*Etsil Fisher*; photo; 357.  
*Charles J. Jacobsen*; art; Inside Back Cover.  
*Richard F. Carter*; photo retouching.  
*Ray Kooyman*; photo copying.

# Gospel Teaching I Remember Best

by Laura Cowley Brossard



## The Author

Laura Cowley Brossard, a daughter of the late Apostle Matthias Foss Cowley and Luella Smart Parkinson Cowley, is the wife of Edgar B. Brossard, former chairman of the United States Tariff Commission, and President of the French Mission. They were married in the Salt Lake Temple by President Joseph F. Smith.

Sister Brossard attended grade school and the Oneida Stake Academy in Preston, Idaho. She received her B.S. degree from Utah State University and the University of Minnesota, and her M.A. degree from the University of Chicago. She is a member of Phi Upsilon Omicron, professional home economics fraternity, and Phi Kappa Phi.

For two years she was head of the Home Economics Department at the Logan (Utah) High School. In Washington, D.C., she worked for 10 years with the Bureau of Home Economics, U. S. Department of Agriculture. She was also research secretary to the Committee on Household Management of the President's White House Conference on Home Building and Home Ownership.

Sister Brossard spent 35 years in Washington with her husband and helped him while he served as branch president, bishop, stake president and high councilman in the Washington area, once a small Mormon colony, and now a fully-organized stake of over 6,000. She herself served as Washington Branch Relief Society president and for four years as a Washington Stake missionary.

The Brossards left Washington to go to Cambridge, Massachusetts, where they took over the helm of the New England Mission. They were later assigned to the French Mission.

—Larry D. Sargent.

THE Gospel teaching that I remember best and that has been a joy and anchorage of my life is that of prayer. From childhood I have loved the faith-promoting stories of answers to prayers, learned at home, Sunday School, fast day testimony meetings, and in all auxiliary activities. I was always taught in praying, to say, "Thy will be done," as did the Saviour in Gethsemane. The Lord knows best what is for our eternal value. Paul says the greatest answer to prayer is peace of mind.

My mother, at age 22, lay bedfast for weeks with pleurisy. One day as she prayed for recovery, a clear voice said, "Go to the temple." It was bitterly cold and 20 miles to the Logan Temple, but she prevailed upon the family to put her on a cot in the sleigh and to make the trip. She walked from the temple that day in full strength and attended a Sunday School party that night.

My very birth was an answer to prayer. I was a child of promise through a blessing given my mother in the temple after she had been married five years.

I remember family prayers, administrations in sickness, and Father's blessings upon our heads

when we left for missions, schooling, other absences from home, and upon other opportune occasions. This was a medium for bearing his testimony and instructing his children in the Gospel. These personal prayer experiences increased my faith and love for my Heavenly Father.

My early recollection of Sunday School is associated with the song, "Joseph Smith's First Prayer." From the teaching of this prayer and the vision, I learned that God the Father and His Son, Jesus Christ, are two divine, separate, living Beings who hear and answer prayers and reveal to us here upon the earth the truths necessary for our salvation and exaltation.

Through prayer the Church was established, revelations were received, and the Book of Mormon was translated. Moroni promised that all who read this book with a prayerful heart and with faith in Christ may know it is true. By prayer, individual testimonies of the Restored Gospel are received and the Church is directed. Communication with our Heavenly Father may be exercised by all of His children at any time, in any place, under all circumstances. This to me is His greatest blessing to mankind.

Experience has but strengthened my childhood faith in prayer, for which I am ever grateful to the Lord.

(For Course 1, lesson of October 29, "Our Individual Prayers," lesson of November 5, "Our Family Prayers," and lesson of November 19, "Prayers," Sunday School; and for Course 13, lesson of November 5, "Prayer," and lesson of November 12, "Prayer and Testimony"; and for home use.)

## DISASTER OPENED THE WAY (Concluded from page 329.)

problems such as typhus and pneumonia. As late as three months after the earthquake, we found the missionaries still sleeping on the floor of the branch, as they had given up their beds for the children of members who came to live there.

Through the help of the welfare program, all of the members in Concepción now, one year later, are situated as well as before the earthquake, or even better. Whatever material was needed to rebuild their houses was supplied free of charge by the Church Welfare, and then the members helped each other in the labor item wherever possible. Their only expenses were for skilled labor.

One hates to see a national calamity such as this befall a country, but it is then that the people can see who really is a Christian friend. Could a member ever fail to marvel in the love of a

missionary who, for months, would share his lodging, his food and give up his bed for them? Could they ever doubt his sincerity?

Through this disaster, most of Chile knows of the Church of Jesus Christ of Latter-day Saints and its welfare program. We now know personally the heads of the various Chilean government agencies, prominent congressmen, senators, governors of provinces, radio station executives, international and local Red Cross leaders, United States Embassy officials, etc. Because of this great service, we have been allowed to bring unlimited numbers of missionaries into the country, where before we could only replace those that were leaving. We now have unlimited opportunities to proclaim this marvelous Gospel to the great people of Chile.

## READING CAN BE FUN (Concluded from page 335.)

*Little Britches*, by Ralph Moody, 1950; Norton, New York, N. Y. (Boy's life on a Colorado ranch.) Price: \$3.50.

*Tree of Freedom*, by Rebecca Caudill, 1949; Viking, New York, N. Y. (Family's trek from North Carolina to Kentucky in 1780.) Price: \$2.75.

*Young King David*, by Marian King, 1948; Lippincott, Philadelphia, Pa. (Rise of David from shepherd boy to king.) Price: \$2.75.

*The Thread that Runs so True*, by Jesse Stuart; Scribner, New York, N. Y. (True story of a 17-year-old teacher in Kentucky mountains.) Price: \$1.45 (paper bound).

*Kamikaze*, by Gordon Allred. (True story of young Japanese suicide pilot.)\*\*

*My Friend Flicka*, 1955; Lippincott, Philadelphia, Pa.; (Price: \$3.95 or \$1.95 paper bound); *Thunderhead*, 1943 (Price: \$4.50), and *Green Grass of Wyoming*, 1946 (Price: \$3.95), a trilogy by Mary O'Hara; Lippincott, Philadelphia, Pa. (Horse raising and family life on a Wyoming ranch.)

*The Yearling*, by Marjorie Kinnan Rawlings, 1952; Scribner, New York, N. Y. (Moving story of a boy and his fawn in Florida scrublands.) Price: \$4.50.

\*\*These may not be in print, but they can be found in libraries.

**IT'S THEIR ABILITY (NOT DISABILITY) THAT'S IMPORTANT** (Concluded from page 341.)

mal a life as possible. She teaches speech and drama at MIA in her ward. Her boy friend calls regularly; and Carol says, "I'm having the time of my life."

Is she a happy, productive, useful citizen in society? Has she conquered her handicap? What do you think?

### Observations and Recommendations

#### The Handicapped Person

Handicapped persons usually have more difficulties than normal persons in performing the activities of life. Their disabilities make it necessary for them to learn new ways of doing things.

In order that young people might overcome handicaps and excel in their life's work, these principles might be considered:

#### To the Handicapped Person

Acceptance of the disability is essential. Adjustment to the disability at the earliest possible

*How Do I Love Thee?* by H. E. Waite, 1953; Macrae Smith, Garden City, N. Y. (Love story of Elizabeth Barrett and Robert Browning.) Price: \$2.95.

*Mrs. Mike*, by Benedict and Nancy Freedman, 1947; Coward-McCann, New York, N. Y. Price: \$4.50.

*Cheaper by the Dozen*, by Frank B. Gilbreth, Jr.; Grosset & Dunlap, New York, N. Y. Price: \$1.49 (paper bound.)

*The Roosevelt Family of Sagamore Hill*, by Herman Hagedorn, 1954; Macmillan, New York, N. Y.\*\* Price: \$2.49.

*Mama's Bank Account*, by Kathryn Forbes; Harcourt, New York, N. Y. Price: \$2.50.

*Big Family*, by Bellamy Partridge.\*\*

*Gone with the Wind*, by Margaret Mitchell; Pocket Book, New York, N. Y. Price: 95 cents (paper bound).

*Life with Father*, by Clarence Day, 1959; Pocket Book, New York, N. Y. Price: 35 cents (paper bound).

*Smoky*, by Will James; Scribner, New York, N. Y. Price: \$2.75.

*Doctor in Buckskin*, by T. D. Allen, 1951; Harper, New York, N. Y. Price: \$3.50.

*The Virginian*, by Owen Wister; Pocket Book, New York, N. Y. Price: 50 cents (paper bound).

time is important. Learn to do things the easiest and most efficient way. Do not be ashamed of a disability. Get the most use out of the abilities you have left. Perseverance, determination, "stick-toitiveness" in mastering a task is fundamental. Pay more attention to abilities than disabilities. Be prayerful, humble, and have faith that the job will eventually get done. Never give up hope. Determine to make something of your life.

#### To Those Who Deal with Handicapped Persons

Do not give handicapped persons unnecessary sympathy, undeserved charity nor excessive attention. Treat disabled people the same as you would other persons. Forget that they are disabled or in a wheel chair. They are just people with limited abilities. Accept them into society. Give them equal opportunity in all activities in which their disability ceases to be a handicap. Help them to become happy, useful, productive citizens of society in their community.

DR. DALE D. CLARK . . .

# A Peace Corps Pioneer

**T**HE world is making a choice — and the picture it has of America does not do us justice."

This is a matter of deep concern to a handsome, graying Farmington, Utah, banker, who feels that the missionary spirit of young men and women can do much to change that picture and to help bring a firm foundation for peace into the world.

Dr. Dale D. Clark has been cashier of Davis County Bank in Farmington since 1954.

Prior to this, he served on a mission to Germany; and, later, through top-level government assignments, as a college professor, and as a military man, he had a chance to see the world conditions of today taking shape.

All of his experiences — coupled with a deep love for humanity — have, during these years, molded the destiny of this internationally-minded man from Farmington, who came out of them with a dream — that world peace can be achieved through mutual helpfulness on a personal "grassroots" basis.

Dr. Clark was one of several prominent Americans who drafted the charter and raised money to start what turned out to be a forerunner of the Peace Corps—International Volunteer Services, a nonprofit organization which contracted to undertake work projects in underdeveloped countries for private foundations and the International Cooperation Administration.

In 1952, after visiting 20 foreign countries on an inspection tour with the chief of the Point Four program, Dr. Clark came back "convinced of the valuable contribution to human progress which could be made through the services of dedicated, able, well-trained and well-motivated young Americans in the villages of underdeveloped countries."

(For Course 24, lesson of December 17, "Language Patterns Determined in the Home"; for Course 21, lesson of December 10, "Expansion of Mankind"; and lesson of December 17, "Effects of Expansion"; for Course 17, lesson of November 5, "The Church and Civil Government"; for Course 29, lesson of December 17, "A World Religion"; and of general interest.)

He received support for "meeting with like-minded people from volunteer agencies to form a new instrument for utilizing these services," he said, and has been on the IVS executive board ever since.

For a while, it was not easy. But "you get committed to an idea, and it seems that the more opposition you run into, the more you want to prove a thing is right. We thought it was a workable idea, and we set out to prove it."

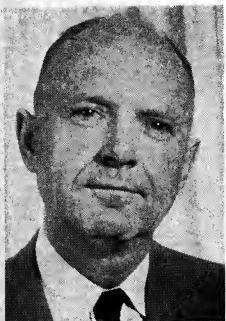
That it succeeded admirably is proved by the fact that Senator Hubert Humphrey, in introducing the bill for establishment of the Peace Corps, cited the IVS as an example of what can be done by these young volunteers, calling it "the organization which has the experience most directly relevant to the proposed Peace Corps.

"IVS, run largely by ex-missionaries on a non-sectarian basis," the Congressional Record states, "has contracted with foundations and ICA to man such projects as agricultural experiment stations in Laos and Egypt. Already both governments have requested more of these young 'unugly' Americans. The two trying new crops along the Nile are besieged by Egyptians to teach them English in their spare time."

"Apparently," Dr. Clark said, "this person-to-person contact on the grassroots level is one of the secrets of IVS, whose candidates are carefully selected, not only for their skills, but for a kind of pioneering spirit. Only one in 10 qualifies."

Dr. Clark, delighted that the Peace Corps has come into existence patterned largely after the IVS, said it is his basic philosophy that "government should make use of citizen participation in its foreign program; and, young people, because they have the motivation and the desire to serve," can do the job admirably.

"The citizen of an underdeveloped country may not understand, nor even care, what America is doing for his country on a high diplomatic level,"



*Concerned about the impression his country was making on the rest of the world, Dr. Dale D. Clark joined several other Americans in writing a charter and raising money to start what became the forerunner of the modern United States Peace Corps—International Volunteer Services, a non-profit organization which was serving in many underdeveloped countries.*

he said. "He may quickly forget a case of American supplies, once they are consumed. He may resent a load of American arms or ammunition turned over to his government. But it will take time to forget the memory of the young American working at his side to help him produce a better crop; drain an unhealthy swamp; bring him a better water supply or more healthful living conditions to his children."

The greatest contribution most IVS volunteers have made in the years they have gone forth to live and work with the less fortunate peoples of the earth is the conviction often expressed by those people that "they are here because they like us," Dr. Clark said.

"In our young people, we have a great reservoir of good will which we should use in winning the peoples of the world from communism," he added.

Dr. Clark cited the use of young men and women in the missions of the Church of Jesus Christ of Latter-day Saints as an example of what youth can do when devoted to a good cause.

"This tremendous resource of youthful idealism, which we channel into missions, can also similarly be utilized in behalf of our nation's interest," he

said. "This is good for the nation—and it's good for the young people."

Dr. Clark quoted from a letter written by Don Wadley, a young Utah boy serving with the IVS in Vietnam:

"I would like to express my growing conviction," the boy wrote, "that a qualified technician, teacher, or doctor serving in the underdeveloped areas of the world with a true missionary spirit is working toward fulfilling that most important cause—world unity and peace. As time passes, more will surely recognize this fact."

"But we cannot wait for time to pass before we act, or it will be too late. Can we not learn our lessons from history?

"In talking to one Vietnamese fellow about American aid," he went on, "I found that he was aware it is helping him indirectly, but still felt that the first concern of the U. S. was only to stop Communism before it spread the shooting war to American soil. As with many people, he could not believe this aid was in good faith, but only to protect our own interests.

"Most significantly," he added, "the fellow felt that if we had really wanted to help just for the sake of helping our fellow men, we would have responded long before the Communist threat.

"True or not," Don wrote, "it won't be an easy task to gain the confidence and trust of a people who have known so well and have felt the effects of colonialism, the ravages of years of war; and, in so many cases, being treated as inferiors when, at the same time, Christian missionaries were trying to convert them to a God who looks upon all men as brothers."

Don summed up much of the purpose behind the IVS and the Peace Corps, according to Dr. Clark, when he wrote at the conclusion of his letter: "We cannot erase history, but we can do something about the future."

—Melba M. Ferguson.

• • •

#### ACTION NEEDED!

**Y**OU say you believe all the things Jesus taught? When a brother's in trouble, do you do what you ought? When you see a child cry, do you ever pass by? Do you pick him up then, wipe the tear from his eye?

Do you comfort the frightened, speak with love-softened voice? Do you help when you're needed? He leaves you the choice.

Is talk all you do when your help you should give? It's action you need, if Christ's precepts you'd live. —Norma C. Larsen.

# Sparks for speakers

compiled by H. Aldous Dixon

## Giving Is Living

"Why is it that God creates so few great artists like Isaac Stern?" a concert-goer said to his friend at the end of a Stern concert in Constitution Hall, Washington, D. C.

Except for the name, that same kind of question is also asked concerning other truly great musicians. It is easy to forget that God also creates the listeners, without whom there could be no concert.

To this question the man's seat companion said, "There must be both givers and others waiting to receive the world's truly great music. But here is another question: Why are there always so many more people ready to receive than to give?"

"That's just as hard a question to answer," the first man smiled. "But maybe one reason is that too often we forget that giving is living. And, when we stop giving, we really stop living."

—Evelyn L. Nelson.

## Forgiveness

When World War I had ended and his country lay in broken, smoldering ruins, how felt the heart of King Albert of the Belgians toward the enemy who had invaded his fair land and laid it to waste?

After the shelling of the little village of Furnes, scarcely an edifice remained standing save a tiny roadside shrine, which, by some seeming miracle, had been spared. Before it one day a little group of children knelt and began to repeat the Lord's Prayer.

Finally they came to the words: "Forgive us our trespasses as we . . ." and the next words would not come. The scourge of the enemy lay too heavily upon their hearts.

"I know, I know," cried their leader, a girl, "but we must say, 'forgive those . . .' " She paused her heart too full for further speech, when another voice took up her words: ". . . as we forgive those who trespass against us."

It was the voice of Albert, their king, who, unperceived, had been standing nearby.

—Adrian Anderson.

(Of general interest.)

## The Delicate Task

Certainly I believe that God gave us life for happiness, not misery. Humanity, I am sure, will never be made lazy nor indifferent by an excess of happiness. The order of nature will always necessitate pain, failure, separation, death; and these will probably become more menacing as the complexities and dangerous experiments of a vast world civilization increase. The delicate task will remain ours to ensure God's gift — joy — to His children. Many persons have a wrong idea of what constitutes true happiness. It is not attained through self-gratification, but through fidelity to a worthy purpose. Happiness should be a means of accomplishment — like health — not an end in itself.<sup>1</sup>

—Helen Keller.

## Unselfish Love

The young lady displayed unusual behavior in the very fashionable bridal salon.

Picking up one piece of material after another, she paraded up and down the room with it, not once looking into the mirror. Noting that the clerk had a puzzled look on her face, she explained, "It's not the appearance of the wedding gown that interests me. It's the sound of it. You see, my husband-to-be is blind, and I want him to hear me at his side."

—Andy Kavalko.

## Appreciation

Several years ago a publisher asked celebrities all over the world what they really wanted most — what they would ask for if they could have anything they desired.

One well-known architect wanted a garden and a very small greenhouse. A famous writer said, "Give me health and I'll take care of the rest." A wealthy society woman wanted a young zebra. Another, a little Vermont farm with a brook, an apple orchard, and an old house furnished with all old things. A prominent lawyer desired most to have an uninterrupted day at his house in the country with his grandchildren. Another writer wished for the ability to hear the language of the animals. One of the most beloved and respected of the celebrities, when asked what she desired above all else, replied: "I would ask that I be given an even greater ability to appreciate all that I now have."<sup>2</sup>

—Megiddo Message.

<sup>1</sup>Helen Keller, *Helen Keller's Journal*, 1938.

<sup>2</sup>From *The Union Signal*, Vol. 86, No. 6; Mar. 26, 1960; page 4.

# Awaken interest with a peep box

by Orlean Walker Larsen\*

**J**ESUS knew the importance of adapting His teaching methods to the many groups He met. When teaching the Gospel to fishermen, He used nets, boats, and fish as His illustrative material. For farmers He selected illustrations that dealt with seeds, sowing, reaping, cultivating, and other activities with which they were familiar. Teaching techniques helped make Jesus a Master teacher.

All teachers of religion in our Church have one thing in common and in their favor: They are teaching the sons and daughters of God.

Teaching is more than reading or telling. It is more than reciting important events. If important Gospel concepts are to have real meaning for children, there must be a "tie-in" between the concept and an activity in the child's everyday life with which he is familiar. Lessons from manuals can be made more real with visual aids and correlated activities.

Children understand when teaching is related to things that are near and which they can see. Visual aids should be used at the right time and should be directly to the point. To be economical in the use of time, visual aids should convey a message instantly, without long explanations.

Awaken interest and keep the children guessing to maintain alertness and interest when you teach. Along with other visual aids, a "peep box" can be a valuable aid to your classroom teaching and can create a new and constructive enrichment activity.

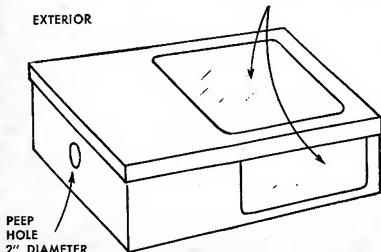
(For Course 23, lesson of October 8, "A Personal Supply of Teaching Materials"; and for all teachers and librarians.)  
"Sister Larsen is Junior Sunday School coordinator for the Orem Fourteenth Ward and for the West Sharon Stake. Over the past ten years, she and her librarian, Louise H. Crowton, have built a useful supply of visual aids, among which are several peep boxes.

This easy-to-make piece of equipment can be placed in the ward library where it will be available to all teachers for classroom use to correlate with lessons. A library can benefit by having a variety of peep boxes on various subjects. They can be easily constructed from a shoe box or from a box which is slightly larger.

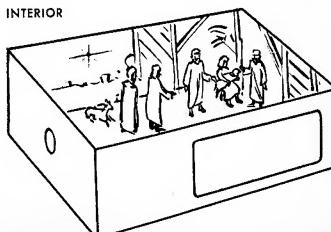
A peep box has a peep hole approximately two inches in diameter cut in the center of one end of the box (see diagram). Larger holes can be cut in the lid and on one side so that light can enter upon the scene. These two holes can be covered from the inside with cellophane or clear plastic. At least two sides within the box should be covered with an appropriate scene, which can easily be cut from magazines and pasted to the interior. The floor or bottom of the box can likewise be covered with paper or another material of appropriate color. Next come the scenery, people, and animals, which may be made from paper cutouts pasted on cardboard and propped up. For a more realistic scene, small doll-like figurines, houses, trees, boats, and other such toys and objects can be creatively placed. The construction of a peep box can be fun and stimulating as it challenges one's creativity.

Some of the Gospel themes which have been used successfully in peep boxes are "Jesus and the Children," "Prayer" (depicting Jesus praying at Gethsemane), "The Nativity Scene" (can be cut from Christmas cards), "The Last Supper," "Noah's Ark," "Pioneers and Indians," and "Under the Sea." Scenes can be created depicting most stories of the Bible and the Book of Mormon.

CELOPHANE WINDOWS  
FOR LIGHT



NATIVITY SCENE



# Stages of Immortality

**W**HAT are we? What were we before we were born? What shall we become? No thinking person reaches adulthood without asking such questions. Many people are not satisfied with the answers to these questions that are given by poets, philosophers, or sectarian clergymen—and such answers are beyond the boundaries of science.

The Restored Gospel includes much information on this subject that was not known at the beginning of the nineteenth century. There is much we do not know now, but enough has been revealed to inspire sincere Saints to seek the highest happiness. Here is a very brief sketch of the stages of our existence.

## What Were We before Birth?

In the accompanying chart, Stage 1 suggests that intelligence—the essence of mankind—was not created, but has existed eternally. ". . . Intelligence, . . . was not created or made, neither indeed can be." (Doctrine and Covenants 93:29.) At some time long ago, it was organized. ". . . Intelligences . . . were organized before the world was; . . . And God . . . stood among those that were spirits, . . ." (Abraham 3:22, 23.) God formed for each of us a spirit; ". . . we have had fathers of our flesh . . . : shall we not much rather be in subjection unto the Father of spirits . . .?" (Hebrews 12:9). Then we entered Stage 2, where, as this question of the disciples indicates, we had some freedom and responsibility:

... He saw a man which was blind from his birth. And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? (John 9:1, 2.)

There we were faced with a commitment having everlasting consequences:

And they who keep not their first estate shall be added upon; and they who keep not their first estate shall not have glory in the same kingdom with those who keep their first estate; . . . (Abraham 3:26.)

## Why Are We Here?

For those who qualified, there was provided Stage 3, with new opportunities for development ". . . to see if they will do all things whatsoever the Lord their God shall command them." (Abraham 3:25.) Ancient American prophets taught that ". . . the soul could never die, and the fall had brought upon all mankind a spiritual death as well

(For Course 17, lesson of December 3, "Salvation Available to All"; for Course 21, lesson of November 12, "A House of Many Mansions"; for Course 27, lesson of December 10, "Purpose of Christ's Church," and lesson of December 31, "Fruits of Gospel Living"; and for Course 29, lesson of October 1, "The Millennial Reign.")

as a temporal, that is, they were cut off from the presence of the Lord, . . . (Alma 42:9); and ". . . this life became . . . a time to prepare for that endless state . . . which is after the resurrection of the dead." (Alma 12:24.) The presence of evil in this world serves a purpose in the wisdom of God, because "Adam fell that men might be; and men are, that they might have joy. . ." (2 Nephi 2:25) as they overcome obstacles to progress.

## What Is To Become of Us after Mortal Life?

Now, concerning the state of the soul between death and the resurrection—[Stage 4] . . . the spirits of those who are righteous are received into a state of happiness, which is called paradise, . . . the spirits of the wicked . . . shall be . . . in darkness, and a state of awful, fearful looking for the . . . wrath of God . . . (Alma 40:11-14.)

Some—mainly those who live during the thousand-year period of peace—will change from a mortal body to an immortal body in an instant: ". . . old men shall die; but they shall not sleep in the dust, but they shall be changed in the twinkling of an eye." (Doctrine and Covenants 63:51.) Some will enter Stage 5 in a "first" resurrection or resurrection of the just when, at the beginning of the millennium, ". . . they . . . who have slept in their graves shall come forth, . . ." (Doctrine and Covenants 88:96, 97). And after that era, ". . . before the earth shall pass away, Michael, . . . shall sound his trumpet, and then shall all the dead awake, . . ." (Doctrine and Covenants 29:26.)

It appears that judgments are effective from the beginning of each of Stages 3, 4, and 5 (as a result of our previous behavior). Stage 6 is a final judgment, when all men having immortal bodies ". . . must appear before the judgment-seat of the Holy One of Israel, . . ." (2 Nephi 9:15.) The conditions of life after resurrection vary:

... [Those] who are quickened by a portion of the celestial glory . . . [or] . . . terrestrial glory . . . [or] celestial glory shall then receive of the same, even a fulness. And they who remain shall also be quickened; nevertheless, they shall return again to their own place, . . . because . . . they must remain filthy still. (Doctrine and Covenants 88:29-32, 35.)

This perspective of eternal progression can help us to realize the everlasting value of spiritual living. May it help us heed the Saviour's plea:

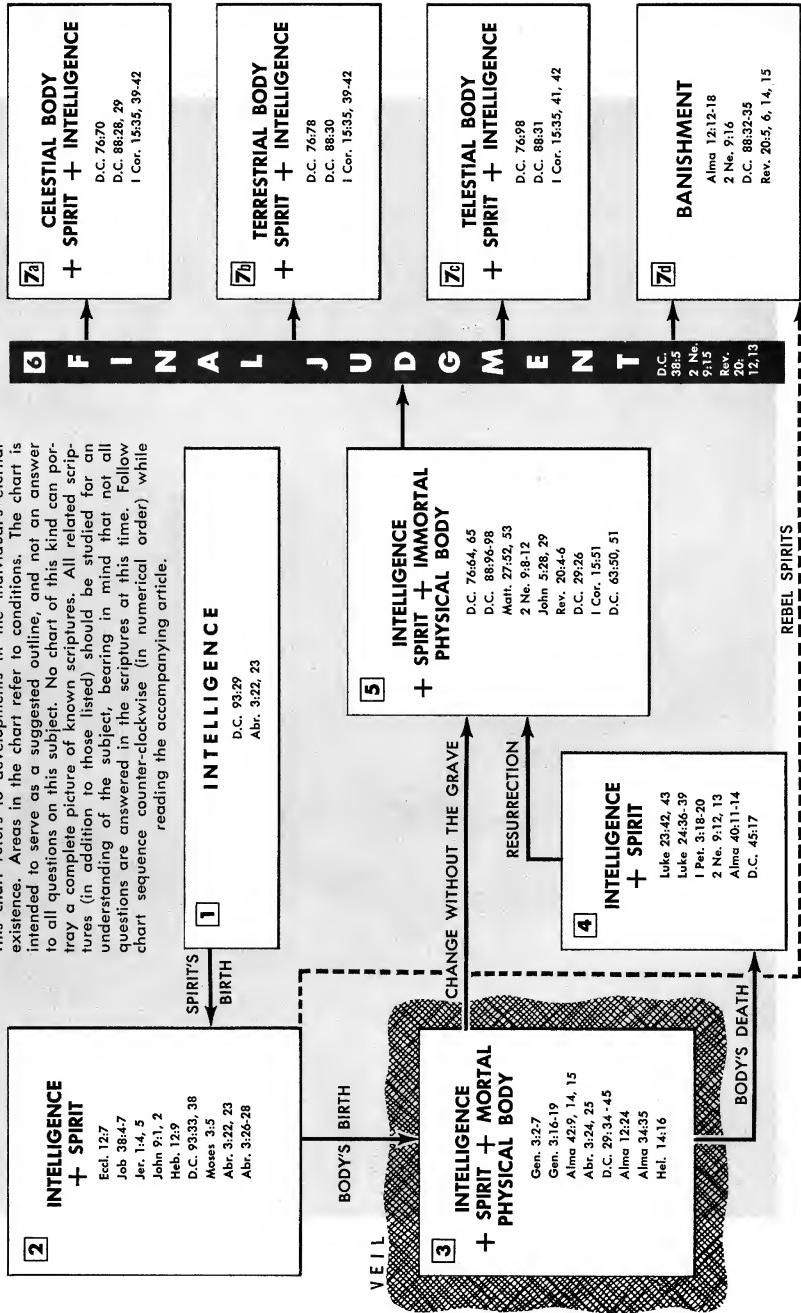
... Treasure these things up in your hearts, and let the solemnities of eternity rest upon your minds. Be sober. Keep all my commandments. . . (Doctrine and Covenants 43:34, 35.)

Only by humble obedience to the end of our probation can we receive the greatest happiness and celestial life.

—Virgil B. Smith.

# STAGES of IMMORTALITY

This chart refers to developments in the individual's eternal existence. Areas in the chart refer to conditions. The chart is intended to serve as a suggested outline, and not an answer to all questions on this subject. No chart of this kind can portray a complete picture of known scriptures. All related scriptures (in addition to those listed) should be studied for an understanding of the subject, bearing in mind that not all questions are answered in the scriptures at this time. Follow chart sequence counter-clockwise (in numerical order) while reading the accompanying article.



# Time for Greatness

DANIEL THE PROPHET . . . FROM EACH CRISIS CAME NEW POWER

Whenever someone has mentioned Daniel the Prophet, my thoughts have gone back to an old picture. It hung in my boyhood home. The brown print in a heavy frame, about three feet wide by two feet, portrayed Daniel in the lions' den.

Because of that vivid, exciting picture, Daniel was a childhood hero. But he was a hero in much the same sense as the lion tamer in Ringling Brothers' Circus, or Frank "Bring 'Em Back Alive" Buck.

Today, as I reread the Book of Daniel, Daniel emerges as an altogether new hero.

Daniel lived in momentous days — of shifting ideologies and tumbling empires. But he remained a king's ruler under several conquerors. Nebuchadnezzar, who destroyed Daniel's Jerusalem, elevated the pure-hearted son of Israel to be governor over all Babylon's wise men. Belshazzar, king of the Chaldeans, proclaimed him third ruler in the empire.

Belshazzar was slain, and Darius the Median took the kingdom. He set 120 princes over the land, headed by three presidents. Who was first of the presidents? Daniel.

Where was Daniel's greatness? He was selfless, courageous, wise, affable, and far-sighted.

But in three major crises in Daniel's life, I find evidence of

another great quality—that of a master strategist. When harsh reverses came, *he asked for time*. Then he counseled with others, including his God. From each crisis he emerged in a stronger position.

Daniel's first test came shortly after he had been selected by Nebuchadnezzar's officials as one of the outstanding young captives to enter the king's court. The king had ordered that these young men be provided the ruler's own rich food and wine. Daniel balked. He wanted simpler fare, and water instead of wine. The official in charge explained that his own head could roll if instructions were not followed. Daniel faced a difficult decision. So *he asked for time*—ten days.

Daniel requested that he and his three companions be given simple food for ten days. Then their condition was to be compared with the others'.

Daniel won his point. He moved up another step toward greatness.

Nebuchadnezzar had his disturbing dream. But he forgot the dream. He asked his wise men to tell him the dream, then its interpretation. The reward if they delivered: rich gifts and great honor. The penalty if they failed: death.

The wise men failed. The order for death went out. Daniel was among those to be slain. To the king's captain asked to execute the order, Daniel inquired: "... Why is the decree so hasty from



the king? . . ."<sup>1</sup> Then Daniel went to the king himself. *Daniel asked for time*. Given it, he counseled with his three companions. He prayed, too. The answer came. The king made Daniel a ruler.

Daniel's next recorded crisis came with Darius. The leaders whom Darius had placed under Daniel conspired against the Israelite. They asked the king to issue an unalterable decree. Under it, subject petitioning anyone save Darius during a 30-day period would be cast to the lions. Then Daniel was caught praying to his God. The word was passed to Darius. The king was troubled with himself. Here again, Daniel probably asked for time. And there is evidence that the time was used by Daniel to preach faith in his God to Darius. The king "... laboured till the going down of the sun to deliver him."<sup>2</sup> Then the king said to Daniel: "... Thy God whom thou servest continually, he will deliver thee."<sup>3</sup>

Daniel was unharmed, and Darius issued a decree requiring all throughout his kingdom to acknowledge Daniel's God.

Once again, Daniel had not panicked in a crisis. Rather, he had sought time. Then he had calmly and prayerfully and confidently prepared for the future. And Daniel conquered — again and again and again.

—Wendell J. Ashton.

(For Course 5, lesson of October 29, "Courage of Daniel and His Friends"; and of general interest.)

<sup>1</sup>Daniel 2:15.

<sup>2</sup>Daniel 6:14.

<sup>3</sup>Daniel 6:16.